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EMPHASES IN SUMMER PROGRAMS FOR YOUTH

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INTRODUCTION

INTRODUCTION

A. The Statement and Significance of the Problem

Since the turn of the century, Christian camps and conferences have been making a mark on America's young people. The summer months provided opportunity for continued concentrated study in a different environment and with an extended fellowship. Scores of Christians look back to days and weeks in conferences when as young people they became aware of God and of the reality of Christ and of His claims to their lives. Many learned the Christian discipline of a daily devotional time, and of Bible study. All found satisfaction and joy in Christian fellowship with people of their own age and experiences. In this fellowship they learned to work and to share. They found the real motive for all service "... the love of Christ constraineth us"¹

More recently, opportunities for outreach and development through summer service have been added to the privileges already open to youth. Work camps and caravan projects came into view through the reports of successful work administered through the American Friends Service Committee. Inter-church groups along with independent youth councils forged ahead, reaching out in the name of the church into many areas of individual and social need. Extra-church organizations under Christian direction have come into being to reach the unchurched or unevangelized youth, and to put emphasis on personal Christianity as a primary basis for life and for usefulness.

1. II Corinthians 5:14

For the young person today, there are literally scores of summer programs stretched across the horizon. These vary somewhat in aim and emphasis. But there are untold privileges for personal growth and usefulness through study and service. Almost from time immemorial man has needed direction in spiritual and social living and growing; in our day we are surrounded on every hand by evidences of great need.

Emphases vary with felt need and aim. It is the purpose of this study to investigate some of the materials related to church and extra-church summer programs for youth to discover some of these emphases and the philosophies which undergird them.

B. Delimitation of the Problem

Of the countless areas which might be considered, only a few have been chosen. This study will be concerned with the programs of three denominational groups and the programs of four extra-church organizations. Only those programs directed toward the senior and young people age groups will be studied.

C. Method of Procedure

In the first chapter, consideration will be given to the programs of the Presbyterian Church U.S.A., the Northern Baptist Convention, and the Church of the Brethren. Attempt will be made to discover aim, methods, and content. It will be possible in some instances to know results. From

these, one cannot generalize. Many effects are obvious; some deeper ones are not visible to the eye.

Chapter Two will study some of the available materials of the summer programs of the Inter-School Christian Fellowship, and of its university counterpart, the Inter-Varsity Christian Fellowship, of Young Life Campaign, and of the Word of Life Fellowship.

Chapter Three will present main areas of emphasis and the means through which these are made principal.

D. Sources of the Study

Because of the nature of the study, an attempt was made to use actual publicity material, application blanks, leader's guides, individual and group service reports, summer service listings, denominational publications, Christian periodicals, and other descriptive materials related to the subject.

Youth departments were cooperative and helpful; directors of some organizations bent to great effort to explain policy, aims, schedule, and known effects. One of the most valuable sources, then, has been that of personal letters. The publicity and periodicals used are from the years 1944-1950.

CHAPTER I

A SURVEY OF DENOMINATIONAL SUMMER PROGRAMS FOR YOUTH

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A SURVEY OF DENOMINATIONAL SUMMER PROGRAMS FOR YOUTH

A. Introduction

Our first consideration in studying summer programs for youth will be those programs carried out by various denominations, for many denominational programs have made definite and valuable contributions to the lives of young people, and much of the strength of the churches today may be traced to the influence of these summer programs throughout the years. Almost every existing denomination uses summer camps or conferences; many denominations present opportunities for summer service through Work Projects.¹

Only three denominational programs will be studied, although there are worthwhile considerations in many denominational programs. The Presbyterian U.S.A. program will be studied in some detail, as to aims and emphases, particularly in regard to summer conferences. In considering the program of the Northern Baptist Convention more attention will be given to national conferences. A study of the Church of the Brethren will point out emphases in their summer programs which differ somewhat from those of the other two groups studied.

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1. Invest Your Summer 1949 prepared by the Commission on Youth Service Projects of the United Christian Youth Movement lists eighteen denominations presenting service opportunities through work projects.

B. The Summer Youth Program of the
Presbyterian Church, U. S. A.

1. Westminster Fellowship Conferences

During the summer of 1949, Presbyterian young people turned out to conferences 13,800 strong.¹ All but 300 of these youth were in the senior high age bracket; older young people found additional opportunities in the area of summer service.

The 1944 General Assembly adopted Westminster Fellowship as the official youth program of the Presbyterian Church, U.S.A. Since summer conferences for seniors and young people are an important part of the church's youth program, they naturally became Westminster Fellowship summer conferences, and are now called by that name.²

a. Objectives

Westminster Fellowship Conferences also adopted the aims of Westminster Fellowship which have been stated in this way:

'Our purpose as we united in Westminster Fellowship is to become such complete disciples of Christ that we will discover God's will for our lives and do it.

'Therefore, we commit ourselves to Christ and purpose to acquire a dynamic faith through Christian experience, worship, and study.

'We dedicate our lives to the expression of this faith by work and deed, seeking to work with those of like purpose and inviting others to join with us in building today for a Christian world.'³

Woods quotes more detailed objectives of the Westminster Fellowship in this way:

'To help young people to accept Jesus Christ as their Lord

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1. Statistically Speaking, Our Job in Westminster Fellowship, p. 8
 2. Standard for Accredited Westminster Fellowship Summer Conferences, p.2
 3. Loc. cit.

Lord and Saviour and to find through vital membership in the church the meaning of this faith for the whole of life.

'To help young people to the definite expression of their Christian faith through worship, study, work, and friendship.

'To train young people to be ready and able for their full Christian responsibility in the Church and in the world.¹

In aiding the Fellowship to achieve these ends, the Church Board of Education has issued a manual which is a Standard for Accredited Westminster Fellowship Summer Conferences. This Standard is designed to facilitate and, to some extent, direct the entire conference program, and at the same time prepare and direct all those involved that the highest possible good may result. In regard to the use of the Standard itself, the Board suggests that "there be a reasonable adherence to the requirements or it ceases to be a standard."² However, there is no attempt to enforce every "jot and tittle" of the guide.

That the Standard is comprehensive and detailed is proof that this denomination is conscientious to see that the summer program of Christian Education for their young people is thoroughly supervised and executed. The forward of the Standard states:

This Standard is the result of forty years of experience by the Presbyterian Church in summer conferences. Our church is still learning and experimenting in the field as it tries to keep abreast of the best thinking that is being done, but we have come this far at least. The Board of Christian Education offers this Standard to local conference committees to give them a clear picture of where we stand, and to encourage them to steady improvement of their summer conference work.³

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1. Carolyn Woods: personal letter, November 9, 1949
 2. Standard for Accredited Westminster Fellowship Conferences, p. 1
 3. Loc. cit.

The Standard itself discusses in full the following: objectives, administration, program, leadership, delegation, conference location, buildings and equipment.

In general, the tone of the publicity folders centers around the conference time being a "great adventure" or a "great experience". There is the necessary advertising of good fun and fellowship, followed by thoughts of the more serious effects to be experienced through the conference. Such thoughts as these are put forth in the folders: find a purpose in life, discover satisfying joy; be a useful member of your church group; find a life for yourself in the fact that Jesus Christ is Lord; find a richness of life; our purpose is to discover and do God's will for us.¹

Sample publicity materials or fliers for conferences in various areas evidence aims which parallel those outlined by the Westminster Fellowship group. The folder for the Redstone Presbytery conference places importance on knowing that "Jesus is Lord", on doing God's will, on discovering God's will, and on the effect of usefulness which this training can provide.² The publicity for the 40th anniversary conferences in Indiana indicates that an outstanding topic will be the Lordship of Christ, involving His claims on the individual. There is also some regard given to usefulness, techniques and skills, and the relationship of the individual to the home, the church, and the development in the individual of hope for better living in all of those areas where we shall lift up Jesus Christ

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1. Publicity for local conferences (1948)
 2. Publicity for Redstone Conference

as Lord."¹ The Hunter Lake, N. Y. conference calls young people to find a "vision of richness of life", and again the theme of Jesus Christ is Lord is mentioned.² Michaux summer camps and conferences bring out the purpose of delegates finding a "deeper knowledge of faith and duty."³ A sample folder sent as a suggestion for local conference advertising in 1949 also emphasizes the angle of personal Christianity. The folder for this conference brings out too the importances of sharing and other service.⁴

b. Content

The content for conference courses is apparently the subject matter considered most appropriate in the view of past courses and content and in the thought of future need.⁵

The theme about which content material centers was suggested by the Board of Christian Education. The theme during 1948 was "Jesus Christ Is Lord." The fact that this theme was utilized is evident in the publicity for the conferences mentioned above. The Indiana conferences, of which there were four, were to consider the Christian in personal life, in his relation to society, in his home, and in his church. Nineteen courses available to delegates are listed and described. Four are related to faith and life, two to the church, seven to leadership in

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1. Publicity for Indiana Conferences
 2. Publicity for Hunter Lake, N. Y. Conference
 3. Publicity for Michaux, Pa. Conferences
 4. Sample publicity folder
 5. Standard for Accredited Westminster Fellowship Summer Conferences

the church, four to the Christian in society, and two to missions.¹ In the Redstone conferences, content centered around the four commission areas of Faith and Life, Stewardship, Fellowship, and Outreach, and on discovering God's will and doing it.² Another sample folder puts emphasis on the personal side of Christian living, suggesting for the 1949 theme "I Am the Way", and including such topics as the four areas of Christian living, Bible study, jobs, boy-girl relationships, and missions.³

c. Program

The Standard suggests that the daily program should give opportunity for a balanced ration of worship (personal and group), class and discussion groups, assembly meetings, recreation, rest, commission activity, meals, committee meetings, and free time.⁴ In general schedules seem to carry through with a balance in these areas.

Morning Watch, just before or after breakfast, is motivated briefly by a leader. Each delegate, then, equipped with a copy of Today, daily devotional help, finds a quiet spot alone, where he can think things through and spend time with God. Following breakfast, classes commence. Throughout the day the time spent in class is three hours, some of which time is given to discussion, or to convocation. Enrolment in the discussion groups cannot exceed twenty, that general participation may be assured. Assembly presents a time for relaxation and fun between

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1. Publicity for Indiana Conferences
 2. Publicity for Redstone, Pa. Conferences
 3. Sample publicity
 4. Standard for Accredited Westminster Fellowship Summer Conferences, p. 8

morning classes. A final morning class is followed by lunch, involving singing; then a rest period, work commissions, competitive sports or games, dinner, vespers, evening program, and fellowship groups.

d. Delegates

All conference folders insist on the applicant being approved or appointed. Emphasis here seems to be on leadership, for the potential leaders are the ones sought for the conference.

e. Leadership

The conference leadership among the delegates is in the Westminster Fellowship Council which body plans, adjusts schedules, and evaluates. In this way, all delegates learn the value of youth leading youth, and through observation and work commissions, all delegates are able to go back to their local groups better equipped with the Westminster Fellowship plan of action and cooperation. The Director's Tool Kit makes the following suggestion concerning the importance of learning the Westminster Fellowship ways at camp:

In the Standard is found a statement of the purpose of summer conferences and the objectives as set up in the commission areas. More specifically, we are anxious that these young people will receive help and training that will enable them to go back to their local churches prepared to put Westminster Fellowship and its purposes to work there.¹

The success of this plan for training leaders for the local church is much dependent on the type of leadership in the camp. If the leaders in the camp are emphatically vital Christians, the youth leaders are more apt to find and maintain a vital relationship to Christ. The conference

1. Director's Tool Kit, p. 1

Standard lists fourteen major qualifications for a camp director in the areas of personality, training, and general experience. Leaders must fulfill seven major qualifications if they are to carry responsibility for teaching. Among the first two qualities mentioned in each case is a sympathetic attitude towards youth and their problems. Among the first three qualifications is the fact of an active Christian faith and life.

There is much throughout the publicity materials concerning experienced leaders in places of responsibility. The Redstone folder¹ mentions experienced leaders, advisor-advisee relationships, and the listing of leaders includes many ministers. Folders for the Indiana² conferences mention the fact of experienced leaders. Hunter Lake³ folders advertise a "carefully chosen" staff, "able Christian leaders", "especially chosen counsellors", "alert leaders". Michaux conference flier reads "the finest leadership is being secured to provide the best⁴ in study classes, worship, recreation, fellowship, and growth." An accredited conference is entitled to the "cooperation of the Board of Christian Education, National Missions, Foreign Missions, and the General Council in providing leadership for certain classes." Emphasis then, in leadership is on the individual's ability to work effectively with youth,

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1. Publicity for Redstone Presbytery Conference, 1948
 2. Publicity for Indiana Conferences, 1948
 3. Publicity for Hunter Lake Conferences, 1948
 4. Publicity for Michaux Conference, 1948

on individual personal relationship to Christ, and on practical exper-
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ience.

The Director's Tool Kit is a manual which gives detailed infor-
mation concerning pre-conference, conference, and post-conference
responsibilities of the director. It is notable that under the section
marked "Follow-up of Delegates" two items concern the Decision card,
one concerns the director's sending a Christmas letter to each delegate,
and one suggests Fellowship group leaders' keeping in contact during
2
the year with delegates in their group.

f. Methods

Indicative that the average delegate has ample opportunities for
wholesome development in all areas of his personal life and in service
are seen in the program schedule, the procedures indicated, and the
leadership qualities sought. In the program are Bible study, the Morn-
ing Watch, Classes, Vespers, Fellowship groups, times for intimate
conversations with leaders, and discussions concerning the individual's
relationship to society, the home, the church, leadership in ~~the~~ church
groups, and the mission of the church at home and abroad. Some confer-
ences teach techniques and skills and present a survey in the class, or
study questions in a seminar type of procedure.

g. Effects

Because personal Christianity, including relationship to God, to
His Son, and to His church and His work are emphasized in these confer-
ences, delegates point to their spiritual experiences in the conference

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1. Standard for Accredited Westminster Fellowship Summer Conferences, p.1
 2. Director's Tool Kit, p. 13

week.¹ This is the first emphasis rather than an emphasis on acquired facts or attitudes concerning world situations. One delegate mentions the sense of joy which pervaded the camp and became a part of her as she found the aim for her life.² Another young person wrote in a monthly Westminster Fellowship periodical³ in Brooklyn and Nassau, New York that she experiences "nearness to God", a knowledge of how to carry on her Christian faith in the world, and that she found Christ. Another delegate wrote:

To me this week has been one of Christian fellowship; it has been one in which I have seen the light of God. I have gained the strength to express my convictions, to truthfully and earnestly say in my prayers 'Have thine own way, Lord'. This week has taught me to say to myself in all situations of difficulty, 'What would Jesus do?' and then follow the answer. It has made me resolve to succeed in living a more Christian life -- one minus hate and prejudice.⁴

h. Church Vocations

There is, of late, a definite accent on church vocations. In 1948 at the Michaux camp in Pennsylvania, Presbyterians held an experimental Celtic Cross conference. Presbyterian Facts makes this statement concerning this conference:

A faculty of fourteen, representing the major fields of service at home and abroad presented daily panels on the requirements, needs and rewards of their work. Outstanding students from fourteen countries kept the needs of the world ever before the conference. Courses in the New Life Movement, the Meaning of the Christian Commitment and Bible Study were given. Two Celtic Cross conferences are planned for 1949.⁵

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1. As seen in only a few available printed statements
 2. Sample publicity 1949
 3. "Denton Lake", Westminster Window, November 1949
 4. Publicity flier for Denton Lake conference, 1949
 5. "Sign Posts", Presbyterian Facts, 1949, p. 48

In another article, Presbyterian Facts states:

Few decisions are as important as those concerning life work, and yet young people, even in our own churches 'treat their lives like a rolling ball in a gambling machine. They hope that if they let their lives roll, they will strike the right pins and fall into the right hole and ring a bell....'¹

In the twenty-sixth report of the Board of Christian Education to the General Assembly in 1949, appears this statement concerning the future leadership of the church:

The prospects for future leadership in the Presbyterian Church are tremendous. Over 1500 candidates are under care of the Presbyteries this year -- an all-time high in our denomination. Summer conference decisions for full-time Christian service show a vast gain. Five years ago there were 700 such decisions; in 1948 there were 3,104.²

Not since the great student Christian movement in the 1890's have so many young people looked toward the ministry and Christian Education and missions for their life work.³

Of course there may be many a slip between summer conference decisions and seminary registrations, but the trend is definitely up.⁴

i. National Youth Leadership

Summers 1948 and 1950 are marked in large letters on the Presbyterian Youth Calendar with the word Grimmell, meaning the First and Second Westminster Fellowship National Assemblies, the second now being planned in the light of the first. The message of the committee of young people is:

'The Westminster Fellowship National Assembly is to be built around the Scripture, Acts 9, which contains the story of the conversion of Saul of Tarsus to the Christian, Paul. This means the Assembly will concentrate on the content of the Biblical

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1. Presbyterian Facts, 1949, p. 62
 2. "Sign Posts", Presbyterian Facts, 1949, p. 48
 3. "A Generation of Young Churchmen", One Man's Revolution, April 1949
 4. "Sign Posts", Op. cit., p. 48

meaning of the Call of Christ to young people who are, for the most part, morally good; who know much about what is right and wrong, but who think of the Bible merely as a book of religious history containing the ethics of ancient peoples, or as a book of moral codes of behaviour; who go to church but think of it as little more than a fine organization of nice people that is largely irrelevant to life, or who reduce Christianity to an emotional experience of a feeling of awe; who make much of an education yet seek an education that is humanistic in its basic goals; who have zeal on some questions like race and become deadly serious over the economic, political and social issues of the day; and who have avoided that complete surrender or commitment to Christ which allows Him to shape their lives and use them and their talents for His Glory and His Kingdom.

'It will be an Assembly which seeks to make clear man's bent for sin and also his bent for making a response to God. The Assembly will help youth to understand that Scripture is a record of God's revelation of Himself and His purposes to me, and to the world of men. It will be an Assembly where we can meet Christ, because it is to be His Assembly. It will be an Assembly which speaks openly of faith in God through Christ as the sovereign authority for life, now and forever. It will be an Assembly which announces great calls to work for Christ, and leads young people to fully understand that the Church is truly the Body of Christ. It will be an Assembly which will proclaim our Christian hope and salvation in Jesus Christ today and for all the future.¹'

2. Summer Service Projects

Edward Miller in his lectures given before the Fourth Annual Conference on Youth Service Projects, made these observations about Christian Voluntary Service:

Religion is individual and social in its outreach, but like personality, it is developed only in the social setting, and practiced only in the social and community scene.

Christian Voluntary Service...might be described as those experiences in which the whole person -- physically and mentally -- is involved meaningfully, in seeking to help others to help themselves (toward God and the good life), and in which remuneration

1. Carolyn Woods, a personal letter

(though sometimes included) assumes a secondary importance in the light of the whole experience and its growth influence on the individual and those with whom he associates.¹

Following its European counterparts, the first voluntary service work camp was born in the United States in 1934.²

It was born out of the immediate economic and social problems of the depression; the experiences and needs for service felt by young people; the need for a life discipline that would bring a religious, non-violent solution to the community problems; and the experiences pacifists and non-pacifists were having in meeting these same needs in Europe.³

Not only did the work camp idea spread as to numbers of camps, campers and organizations sponsoring them, but the idea of voluntary service in varying forms spread. The catalogue of the United Christian Youth Movement, is a good summary and demonstration of this spread and new applications of the work service project by religious organizations, using volunteer labor. In that catalogue, in addition to the work camps, were listed:

Caravans and Community Service
Social Work Units
Institutional Service Units
Relief Projects
Summer Foreign Service
Over-seas Service
Work Service Units
Students in Cooperatives
Students in Industry
Students in Agriculture
Year-round Work Camps and Institutional Service Units

In 1946 over 2000 young people found opportunity in the areas of summer service mentioned above. The appointments involved the home field for some, the field abroad for others. Not all appointments included in the 2000 mentioned were "summer only" jobs; some were for a longer term of service. Work was organized by twenty-four secular and religious bodies and was open to high school and college youth.⁴

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1. Edward R. Miller, A Philosophy of Religious Voluntary Service, a series of lectures, October 13-18, 1949, p.ii
 2. Ibid., Section 1, p. 8
 3. Loc. cit.
 4. Ibid., Section 1, p. 10

One of the most used mutations of the volunteer service projects is that of Caravans and Community Service Projects.

...a number of denominational groups took the caravan idea and developed it to include visitation and leadership units for mission centers, rural churches, construction of churches, conference and camp centers, usually for the denomination.

Usually the caravan program begins with a week of training, following which the young people are sent out in teams to various communities. In the community they work primarily with the youth groups, but often organize vacation church schools and help with the community projects such as directing recreation. Some caravaners stay in one town for just a week, a few remain in one locality for the summer concentrating entirely on the needs there.

This group of caravans and community service projects, for most organizations carry travel, board and room stipends, and in some cases, actual cash salary.¹

Summer service projects have grown along with Westminster Fellowship. In contrast with the early part of this century when there were only conferences, today there are also many types of voluntary service to which a young person can give himself for the summer months. During the summer of 1948, one hundred and five churches had the benefit of one hundred and twenty-five young caravaners' activities and there were enough young people interested to cause the Board to work hard to find enough work fellowships for young people who wanted summer service under the National Missions program.²

In 1949, Invest Your Summer listed seven different types of service in which Presbyterian youth might work with others of their own denomination.

1. Ibid., Section 1, p.11

2. "A Generation of Young Churchmen", One Man's Revolution, April 1949, p. 48

a. The Work Camp

Invest Your Summer describes the Work Camps thus:

The language of the shovel, the saw, and the paint brush has proved exceedingly effective in reaching across the barriers of race and class wherever young people have come into an area of need with a genuine concern for people. Work campers live together cooperatively, worship together, work hard six or eight hours a day on a project with social significance, and learn about the problems of the surrounding community through lectures, discussions, field trips, and "talking with neighbors". The combination of work, worship, study and play brings a rich experience of fellowship and spiritual growth to each member of the group, and leaves a lasting contribution to the community that is more than the physical work project.

Campers volunteer their time and share in living expenses and other costs of the camp. Scholarship aid is usually available for those who cannot pay the full fee.¹

Westminster Fellowship sponsored such a camp entitled a "Go and See" Conference at Labor Temple, New York, during the summer of 1949.

The emphasis was on understanding industrial problems. The conference was described specifically in a Presbyterian publicity folder:

The young people have a cooperative living arrangement, spend the day in a seminar, with practical manual work, and with discussions in the evening. There is resultant deep thinking and personal consideration of the meaning of the task of the individual and of the church.²

b. Caravans

The Caravan has already been discussed as to nature and work.

The Westminster Fellowship-sponsored caravans this summer were located in Denton, Texas; Spokane, Washington; Bowling Green, Ohio; Dubuque,

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1. Robert Tesdell, Editor, Invest Your Summer, 1949, p. 5
 2. "Older Young People's Program, 'Go and See' Conferences," Summer Enterprises -- Westminster Fellowship, December, 1948

Iowa; San Anselmo, California; and Jenkintown, Pennsylvania.

A caravan is generally made up of five people, and the primary object in their working is to "relate the youth more effectively to the church".² All sorts of planning, study, and physical work are involved in a caravan's week in a community. The work is done concentratedly. The schedule shows that a member of a caravan team must be physically robust with abounding energy. The Board's descriptive folder states: "The demands of Caravaning require mature young people who are leaders in the youth program of their own church."³ Presbyterians require a caravaner to be between the ages of eighteen and twenty-five. He must be able to measure up to standard in Christian character and ability.⁴ Although much information is required concerning physical status and family history, the only significantly personal question concerning religious history is: "Do you accept the Westminster Fellowship Statement of Purpose?"⁵

Following each team's five weeks of work there was a round up of all teams, a time for evaluation. The following quotation is from the Log of Team A, San Anselmo, California, concerning the evaluation of the six weeks of caravan activity:

At one time during round-up our team took time out to appraise the experiences we had had. Which were most successful, satisfactory

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1. Invest Your Summer, 1949, p. 9
 2. How About a Caravan?
 3. Loc. cit.
 4. Loc. cit.
 5. Application Blank for Westminster Fellowship Summer Service

and why? We thought about the training period we had and how it helped. We decided the training was to give us a feeling of assurance -- to fire up the spark of a spirit that was in us that we might be more effective in our work. The real training was the actual caravaning itself. Teaching Sunday school, giving talks in church, to men's club, and a ladies' aid, etc., teaching Vacation Bible School, doing manual labor, taking over when the other person wasn't there to do the job. This was our training; Training for what?????

Our team was a team. We weren't four and one, but five, all working for one goal. We came back with a red hot spirit -- a spirit we were sure that had spread to others, and one that was meant to keep burning and burning. In working as a team we came more to realize the urgency for all true Christian Spirits to work together as one for one God.

Now we are back home. In one sense, we are not working as a team any longer, but then our spirits are. We write to each other telling of the things we are doing already that is an outcome of unending experience we had together.

We pray, dear God, that others may have the opportunities we have had in this particular field for it has been unexplainably valuable, in that we all have the eager attitude of: "What can I do next, God?"¹

A perusal of the Reports of Caravan Teams 1 and 2 in Alaska prove the tremendous education these young people experienced in their trip² to that underprivileged area.

c. Community Service

Robert Tesdell says in regard to community service: "In many sections of our great cities or underprivileged rural areas one of the most pressing needs is for good leadership."³

Students have the privilege of helping children and young people in Vacation Church Schools, conducting community surveys and other

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1. "Log of Team A, San Anselmo, California," Caravaner '49, p. 9
 2. Report of Teams 1 and 2, Alaska, 1948
 3. Invest Your Summer, 1949, p. 11

services to the community. In 1949 the Presbyterians offered such opportunities to students in North Carolina, Iowa, and Alaska.¹

d. Individual Service Opportunities

This work involves just what the title implies -- a sort of individual caravan experience with some remuneration.

e. Work Fellowships

This work is for students with two or more years of college training. Work is from an established mission point. There is some salary which may be applied as scholarship aid for the worker.

f. Institutional Summer Service

This service has two objectives to which an applicant should agree. These are:

1. A realization of the need for personnel in our state institutions and a desire to help.

2. The desire for an opportunity, as Christian young people with an awakened concern, to have a broadening experience which will help them become citizens who are alert to the needs of people and who approach their future professions or business with greater human understanding.²

Surely this is pioneer work for the church in a needful field. Presbyterians worked together this summer in this cause at a New York mental hospital. Workers in this service receive regular salary.

g. International Service Projects

This attractive announcement appeared to Presbyterian young men in Invest Your Summer. The place of appointment is Mexico.

Ten to twelve young men from the U.S. will join in a six weeks work project with Mexican young men at San Miguel. Projects will

1. Invest Your Summer, 1949, p. 11

2. Publicity of Westminster Fellowship on Institutional Service Units

include road building, construction of simple housing units for the Bible School, reforestation work in cooperation with local people. Cost approximately \$250.¹

A second appointment also appeared in regard to service in Mexico City. Presbyterian students were also invited to join the World Council of Churches Work Camps in France, Germany, Italy, and Finland during the summer of 1949. This was the denomination's first venture in overseas work. The cost to a student interested in Europe would be \$600-\$700; to a student interested in tentatively-planned Japanese camps -- \$900-\$1000.

h. Summer Leadership Training Schools

These schools, it is announced, are for church leaders, including young people, who participate in positions of leadership in the local church. These schools are specifically "planned to train leaders for their jobs".²

i. Traveling Conferences

This unique type of conference is:

...a group of young people with their leaders, traveling by car or chartered bus, for the purpose of appreciating more fully the missionary and educational work of the church. They visit various Presbyterian projects, sharing, so far as possible, in the life of the people, and having opportunities to become informed and to discuss their own personal relationships and responsibilities as Christian young people.³

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1. Invest Your Summer, 1949, p. 24
 2. Older Young People's Program, op. cit.
 3. Loc. cit.

C. The Summer Program for Youth in
the Northern Baptist Convention

1. Introduction

The study of the program of the Presbyterian Church U.S.A has been more thorough than the treatment of either of the other two denominations considered. In no way, however, does more thoroughness in the consideration of one denomination indicate that the program of that church is more comprehensive than that of either of the other groups. In the parts of the chapter concerned with the Northern Baptist Convention and the Church of the Brethren, the purpose is to note those aspects of program which are different, or which widen a view of the work.

Outstanding in the summer program of the Northern Baptist Convention are the national conferences held each year at Green Lake, Wisconsin. The following conferences open to young people were held at Green Lake in the 1947 summer season: The National Youth Conference, National Senior High Camp, National General Bible Conference, National Missions Conference, National Conference on Music and Religious Drama, Laboratory Leadership Training School, and the Recreational Laboratory Camp.

The National Youth Conferences are planned each year for college students and other young people between the ages of eighteen and twenty-five, and is sponsored by the Baptist Youth Fellowship. The descriptive folder makes this statement concerning the theme of the 1947 conference:

The general theme for the series will be "Thou Shalt Love". This theme will furnish opportunity for dealing realistically with the great convictions of the Christian faith and their application to individual social life today in the local church, on campus, and in the community. There will be opportunity for consideration of the implications of Christianity in terms of the program of action of the local youth group. The vesper series will emphasize individual and group worship and personal religion¹

There was in the schedule much that parallels the program for this age group in the Presbyterian Conferences. However, more time was devoted to the small group called the Discipleship Cell Group. These groups meet for more than an evening sharing-time. They meet for Bible study, discussion, worship, fellowship, and work projects. This general pattern, mentioned above was followed in the 1948 conference as well as in that of 1947.

In 1949 a Senior High Vocational Work-Service Camp was held, carrying out the theme "Making My Life Count". Daily topics included: The Purpose of My Life, The Direction of My Life, My Life and My Job, My Life and My Partner, My Life and My Faith, Preparing My Life for Service, My Life and My Money, My Life and My Time. The folder also states that the campers from the 1948 season requested a work-service type camp. This varies from others in the "two hours of actual creative manual work each day in helping to develop the New Anderson Youth Camp. Capable work project leaders will help to point out the dignity and value of work and the joy of rendering service."² One hour each day was spent with the national BYF staff in getting helps and ideas for youth programs in the local church.

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1. Publicity for National Youth Conference, 1947
 2. Publicity for National Youth Camps and Conferences, 1949

There is, as we have seen in the topics listed above, an emphasis on vocational guidance. Promise is given of "help in discovering one's¹ life work and planning how to prepare for it."

Interesting too, in this program, is a Recreation Laboratory Experience. Emphasis again is on Leadership development in these young people.

For the General Youth Conference at Green Lake in 1949 came this theme: "A Life Worthy of the Calling". An article by Jean Branch, a delegate, reports:

Before the week was over, we were going to see ourselves in the light of the totalitarian call of Jesus. We were going to feel unworthy, yes, but we were going to hear a call. And we were going to respond to that call.²

Her article continues to discuss the meaning of a call to a vocation. This was clarified at the conference through Bible study and discussion. Evening sessions were centered about the Christian call in relation to "The Christian and economic order, the Christian and politics, the Christian and marriage, and the Christian and the Church. These addresses served as the springboard for the cell group discussions which followed each day."³

The outstanding feature of Baptist conferences are workshop sessions held daily under the leadership of "top-notch men and women from all over the convention."⁴

1. Loc. cit.

2. Jean Branch, "Destination Unlimited", Young People, vol. 69, Number 36, (September 4, 1949), p. 5

3. Ibid., p. 8

4. Publicity for National Youth Conference, 1947

Another conference open to the youth was the Recreation Leader's Laboratory also held at Green Lake. This involves "playing with a purpose"¹ and includes philosophy of recreational leadership, creative recreation, crafts, stunts, and parties. This Recreation Laboratory is of value to college students preparing for leadership in campus recreation. Many outstanding recreation leaders conducted the conference, including² E. O. Harbin.

Also at Green Lake there was a Leadership Conference, open to all who are interested in leadership in the local church. This centered about building a church program, and was concentrated on special fields within the church's total program.

Outstanding in all publicity materials is the thought of active discipleship and training for leadership within the local church and community. There is definite consideration of the Christian in society; yet there is no apparent lack of emphasis concerning personal spiritual life.

In the summer of 1949 the large Baptist World Youth Conference was held in Stockholm. The spirit of one of the young delegates from America as recorded in Young People probably reflects that of many others of his age in many denominations, and may, as this idea is re-thought, change some aspects of youth work.

It has been most disconcerting to me that so many of the things that have been said at the Congress have been said to and for young people and not by them. Those of us who are convinced that this is a day in which young people must speak for themselves cannot help feeling that the Stockholm Congress is lacking something vital.³

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1. Publicity for Recreation Conference 1948
 2. *Loc. cit.*
 3. Kenneth V. Dodgson, "You Ought to Take a Trip to Europe", Young People, vol. 69, Number 48, (November 27, 1949), p. 3

One of the outcomes of the Congress is reported here also:

The one thing that was strongly felt was that we must have a stronger accent upon the initiative, vision, and thinking of youth. And beneath it all, one can see it coming. One can sense the desire of such a youth program in the personalities of the leaders of the Baptist World Alliance.¹

Publicity folders for 1950 conferences and senior high camp indicate that those young people who are best qualified for leadership in the local church are those selected to attend these national conferences.

2. Local Camps

It is impossible to view local camps in general from just the publicity materials for one area, but some study will be made of fliers² from New York State in an attempt to show a fuller picture of Baptist work.

Aims of Baptist Camping listed in one folder indicate that the primary purpose of the camps is to provide an environment in which young people are encouraged to "make decisions leading to a definite commitment to Jesus Christ as Savior and Lord and to the Christian Way of Life." Subsequent objectives include those concerned with their growing in God's way and in a knowledge of His will, their training for more effective leadership in the local church, and their being challenged with the cause of full-time service. An interesting note among the aims is one concerned with the local church. It is this: "To strengthen the local church through the inspiration and training of young people in camp."

1. Ibid., p. 6

2. Publicity of 1947 season at Pathfinder Lodge, and of the 1949 season for Camps and Assemblies in New York State

In the 1947 programs to be held at Pathfinder Lodge, a camp center for eastern New York, camp sessions of two weeks each were held for various age groups. Among those for youth were: a senior boys' camp for boys from twelve to eighteen years of age, involving a program of outdoor campcraft and Christian training; a senior high camp, using the theme "Fellowship with Christ", and a young adult assembly for those eighteen to thirty-five.

Other conferences for this state are held on the campus of Keuka College in Keuka Park, New York. In 1949 there was a Baptist Youth Fellowship Assembly meeting in a one-week session for leadership training. A workshop was featured in the day, along with Bible study, worship, personal conference opportunities, and fellowship. On this same campus a Guild Houseparty for girls twelve to twenty was planned for a week in July, 1949. Consideration was given to Christian nurture and again to training for greater effectiveness in the leadership of the local church.

To Silver Lake, New York and Camp Carey, senior high boys and girls were invited to consider Discipleship. This camp was in session for one week.

3. Service Projects

Baptist young people are called to service in this way:

Want to make your summer count? Would you like to invest this summer in meeting real needs in the spirit of Him who "went about doing good"? You can learn while you serve.

Where will you go? ... into the cities, into the countrysides, to learn to teach, to preach, to work on city playgrounds, in rural fields, in vacation church schools; to counsel in camps, to call in homes; wherever there are opportunities to serve in the name and in

the spirit of Christ. Where will you go to invest part or all of your summer in a Service That Counts?¹

Three areas of service for Baptist youth were listed in Invest Your Summer 1949. They were: four centers for community service; opportunities for Students in Industry; International Service Projects -- in Puerto Rico and in several countries of Europe. Many other openings for field work are described in printed folders.

So this denomination also takes up the call and presents it to its youth. Baptists add to what we have already surveyed this plan of working within the denomination, and with younger children, in camps and in Christian centers run on the vacation church school idea. There is other city work, such as conducting a religious census and helping in day camps.²

Effects are evidenced in a statement by a worker concerning her previous year's work:

Never before in my life have I had such an experience as I did working with those boys and girls of twenty-seven nationalities. The most outstanding thing was that no matter what race we were, in Christ we were one.³

European Caravan Teams were planned for this purpose:

To engage in a variety of activities closely related to Baptist churches, camps, and institutions and to other religious groups. They will furnish opportunity for first-hand acquaintance with home and church life, for discussion of religious and social problems and world peace, for sharing in Christian fellowship, worship, and the exchange of ideas concerning youth and student work.⁴

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- 1..Service, One by One, publicity pamphlet
 2. Loc. cit.
 3. Loc. cit.
 4. Summer Service Projects, 1949

Also from the Summer Service Projects folder we read this quotation from one who worked in Tremel, France.

It was truly a real experience in Christian love and friendship. We had so little to offer these people but we found a place of service and through love and friendship we gave them the best that we had. We found here some of the nicest people on earth, hungry for the Gospel of Christ and for association with Christian people.

From a Summer Service Projects Information Sheet, we learn that there were seventy-three young people sharing in (Baptist) service projects in this country and abroad. This Information Sheet also specifies that those eligible are "young people who have had at least one year of college or an equivalent work experience".

D. The Summer Youth Program of
the Church of the Brethren

The Church of the Brethren, although not a major denomination numerically, has a youth program which is worthy of our attention. In the camping set-up a vital aspect is being reconsidered -- the aspect of leadership. As in the previous procedure, there will be attention given only to new aspects of the work, different from those already considered.

This denomination was among the pioneers in work service projects. Their promotion of these reaches to the camp age young person, as shall be seen in viewing the camps.

1. Camps

The Church of the Brethren has recently put new significance on the leadership for camps.

This past 1949 camping season, fifteen top-notch leaders were employed to serve as special resource people in our camps across the country. The theory is that the summer camping experience can

be one of the most effective kinds of training in Christian living but that quality of camp life depends so much upon the skill of the leaders and counsellors.

Six of the fifteen leaders were foreign students who are studying in our Brethren colleges: one Italian, four Germans, and one Austrian. The contribution that these students made to the camps this summer was unique. Our youth department feels that it was a valuable venture in international relations because of the interpretation that the students could give of life in the native country and because of the hundreds of youngsters from junior age on up who became their friends.¹

Expected in Church of the Brethren summer camps in 1950 are approximately one hundred and ninety German high school-age youth. Apart from camp, these will be living in Church of the Brethren homes, attending American public high schools. The Church believes that the intimate contact of the American and German youth in camp contact will prove to be invaluable in stimulating and developing their thoughts and appreciation.²

1948 statistics on young Brethren in camps show that there were 5,939 campers, 1,825 of whom were in the youth bracket. There is no doubt in the minds of youth directors that camping and a vital, strong youth program in the church go hand in hand. The camp experience establishes groupness or group unity.³ It is reported in a camping guide⁴ that groups of young adults are trying out over-night⁵ or week-end camps. *

In evaluating several camps, an administrator said:

We should explore the idea of unit camping, where a leader takes the same group of children all day through various experiences

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1. Frances Clemens, personal letter, p. 1
 2. Loc. cit.
 3. Ibid., p. 2
 4. Ruth Shriver, "Adults and Camps", Camping News, p. 7
 5. Don Snider, Report of Summer Camping Experiences, Pacific Region, pp.4,5

following one theme. We need to get more campers doing more new things and sharing more of the responsibility of camp. We need to do more with unusual types of recreation and less emphasis on baseball, volleyball, and swimming.

All of us could afford to spend more time setting up goals and objectives for camp. What is our philosophy of camping? What educational approach are we using? Just what are we trying to do? Camp planners meeting throughout the year, at Regional Conference and District Meeting or separately would be one way to strengthen our program and develop leadership. The college would do well to give some training to camp leaders.

Here are a few purposes to consider:

1. To teach the art of Christian group living
2. To increase and enlarge our Christian faith and knowledge
3. To increase the love for the church
4. To help solve personal problems
5. To develop increasing awareness of the needs of others and the desire to serve those needs
6. To awaken the creative energies which are in all of us
7. To dedicate our lives toward greater imitation of the Master.

Teaching Christian Culture has a definite part in the program and emphasis in leaders' materials.

There is an attitude of service throughout the denomination's activities evidenced even in the camps.

On projects one camp paid for the glasses of the Regional Volunteer Youth Worker. Another camp redecorated camp signs for the grounds and approaching highways. Another camp had an auction for relief, auctioning off articles leaders and cooks donated.¹

Brethren camps and conferences seem to emphasize sharing. This is a concrete project idea, not merely an attitude developed through fellowship, etc. There is attention given to Christian faith and practice, with some time given to Christian vocations and life commitment, but with

1. Don Snider, "From the Files and Forms", Camping News, p. 9

no consistent accent on a vital relationship to God through faith in Christ and His work for the individual. Much attention is centered on leadership, and leaders are called to do a bigger piece of work through their camp service. Such camp planning and specific evaluation as is evidenced in these materials from the youth files indicates much concern for the camping aspect of the program.

2. Summer Service Projects

a. Work Camps

The Church of the Brethren through its Brethren Service Commission has planned a series of summer work camps in the years since 1939. These camps have been planned on the pattern of many of the United Christian Youth Movement work camps and also those of the American Friends Service Committee.¹

A folder, "Where Do You Want to Serve" describes the work camp:

Work camps are group efforts to help persons, families, or communities to solve their problems. They begin with some evident human need; their main activity is through the big muscles. The program is so planned that there is time for worship, study, and recreation. The campers work without pay and usually pay for their own keep while they work.²

Brethren Work Camps this summer (1949) were six in number. One included high school workers. Work among migrants is among the listed projects for summer 1950.

There is much emphasis, then, on working with people in their present situations. Next to the American Friends Service Committee, The Brethren Service Committee tops all other denominations in the number of

1. Frances Clemens, personal letter
2. Summer Service Projects, 1949

work camps. The AFSC had ten in summer of 1949; the BSC maintained¹ eight.

b. Other Service Projects

In the summer of 1949, a Students in Industry Project was presented; one project in Community Service, one Relief Project, two Institutional Service Units, and International Service Projects in Germany and in Austria (two camps in each country). One project involved fifty workers; another forty; many called for twelve to fifteen workers.

E. Summary

1. Camps and Conferences

Emphases in the conference program of the Presbyterian Church in the U.S.A. are on personal Christian experience, on training for church leadership, and on direction concerning the young person's place in the service of God at home, in society, and in church vocations. These emphases are achieved through large general objectives in these areas, through actual youth leadership in the conference, through the administration and teaching of experienced Christian conference leaders, and through study and activity which lead to greater understanding of service and of sharing. Conferences on church vocations are a specific means of recruiting for church vocations, although there is consideration of this in the general conferences.

1. Invest Your Summer, 1949

The National Youth Conferences are a large part of the summer program of the Northern Baptist Convention. Much consideration is given to personal Christianity. But there is also an emphasis on service in the community and to the world through the church. There is distinct consideration of leadership development for these young people. Cell groups are used to stimulate the sharing of problems and to clarify personal aims. In these small groups there is time given to Bible study and prayer, deep experiences of fellowship.

Outstanding in the philosophy of the Church of the Brethren with regard to the camping program is the renewed consideration given to camp leadership. It is the view of directors in the youth work of this denomination that much of the success of the camp is dependent on the quality of leadership. It is interesting too to note here the attempt to bring about international understanding through planning for students from other nations to be present in the camp as fellows with other campers in the program. Another new thought is that pertaining to young adults. These have tried weekend and overnight conference programs. In all the conferences of this denomination there is an emphasis on sharing. Sharing is a concrete project idea, not merely an attitude to be developed through fellowship. There is also attention given to Christian faith and practice with some time given to Christian vocations and life commitment, but there is no apparent consistent accent on a vital relationship to God through faith in Christ and in His work for the individual.

2. Summer Service Projects

As seen, Christian service is open to those of varying educational backgrounds and experience. Those volunteering are required to have an

openness of mind and heart and a willingness towards at least limited sacrifice of convenience.

Service projects are a prominent part of the program for youth of all three denominations studied. Through such service youth give and youth learn. And as they see the need they are led to consider church vocations.

The Presbyterian Church in the U.S.A. presents many and varied projects to their youth, as do the Baptists of the Northern Convention. Despite the lesser extent of the Brethren denomination, the scope of their service projects is quite extensive. The emphasis in this denomination is on the work camp. This church is among the strongest in service to migrants and other needful groups.

CHAPTER II

A SURVEY OF THE SUMMER PROGRAM
OF FOUR EXTRA-CHURCH ORGANIZATIONS

CHAPTER II

A SURVEY OF THE SUMMER PROGRAMS OF FOUR EXTRA-CHURCH ORGANIZATIONS

A. Introduction

The past decade has seen the beginnings and growth of numerous extra-church movements, many of which are concerned with young people. Almost all of the youth movements capitalize on the summer months, encouraging young people to spend an extended period of time in a fellowship that combines fun with serious thinking on the basic issues in life.

This study will consider the summer programs of four such organizations. The first of these is The Inter-School Christian Fellowship of Canada, which is the high school arm of Inter-Varsity Christian Fellowship in that country. Inter-Varsity Christian Fellowship, in its conference program for college and university students, will be the second consideration. The Young Life Campaign will be the third study. This organization for high schoolers is best known in Texas, the Middle West, and the Northwest. Finally the Bible Conference program of the Word of Life Fellowship will be considered, in its ministry to the young people of the New York metropolitan area.

Each of these organizations is meeting the needs of a different type or age of young person. Many aspects of method, content, and program will be similar, but the emphasis in philosophy of one may differ from that of the others.

B. The Summer Program of the Inter-School
Christian Fellowship of Canada

1. Introduction

The Inter-School Christian Fellowship had its beginnings in Canada in 1929,¹ when a small group of high school students decided to begin a school group which would have an aggressive testimony for Jesus Christ. Today there are ISCF groups throughout Canada in approximately two hundred schools. These students meet regularly for Bible study and prayer and have been responsible for presenting special educational programs in school assemblies, in devotional exercises, and upon other occasions.

A guide for the group is often found in the person of an older Christian friend, or a teacher. In such cities as Toronto where there is more than one group, there is a Junior Executive, a council made up of youth representatives from each group. Often the groups plan a city-wide event or a week-end² camp.

As mentioned above, ISCF is the high-school arm of the Inter-Varsity Christian Fellowship in Canada. ISCF Pioneer Camps began in 1929, just after the Inter-Varsity Christian Fellowship had started its work in that country. The first camp was in Ontario. Now there are two Ontario camps, a boys' camp and a girls' camp, both on Lake Clearwater in the Muskoka Lakes region. Another camp specifically for Junior boys and

1. Inter-Varsity Comes of Age, p.5
2. *Loc. cit.*

girls is under construction at Montgomery Lake, Ontario, near the other two mentioned. There is also a Pioneer Camp in Manitoba. This is on an island just inside the boundary of Ontario on Lake of the Woods. The Camps also own property on Pigeon Lake, in Alberta, between Calgary and Edmonton, although other property in the foothills near Banff is being investigated in the hope that a dude-ranch type of Pioneer Camp appropriate to that type of country may be constructed. Age limits for all camps are the same: eight to nineteen.

2. Objectives

According to the 1949 Pioneer Camp publicity:

Pioneer Camp was organized in 1929 to meet the needs of those parents who are anxious to take advantage of the summer vacation in order to give their children the very best in Christian training and outdoor life, where good habits are lived and expressed, and young lives are moulded physically, mentally, and socially, and spiritually.³

General Camps Policy and Standards⁴ lists five objectives of all camps operated under the Inter-School Christian Fellowship. First among these aims is evangelism--that boys and girls may be won to Christ. Second in the list is spiritual development--that those who are born again may be built up in the faith. Outstanding is the third objective: "To establish and maintain a normal, healthy Christian atmosphere with adequate educational and recreational facilities." The Secretary of the Canadian work states⁵ that the camp leaders are firmly convinced that

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1. Wilbur Sutherland, a personal letter
 2. Pioneer Camp, catalog for 1949
 3. Pioneer Camp, catalog for 1946, p.2
 4. General Camps Policy and Standards; revised, 1948
 5. Wilbur Sutherland, op. cit.

young people who are converted in such a normal atmosphere as this kind of camp program offers, "and who come back in other summers to the same camps, provide our very best student leadership in Christian activity." The atmosphere is thoroughly normal, as natural a situation as could be found in an organizational setup. Although there is adequate organization, there is no sense of pressure but rather of controlled liberty, the control coming through leadership and through the campers themselves.

Foresight is evident in connection with the fourth objective mentioned, for it is the intent of the camping program that it shall be a training for those who will be able subsequently to give leadership in the local Christian Fellowship groups in the high schools.

There is the expression of Christian faith and life evidenced in this final objective: "To cultivate a missionary spirit among campers, emphasizing their bounden duty as Christians to proclaim the Gospel." Campers are encouraged to express their faith at home and among their friends in appropriate, positive, and natural ways.

3. Content of Programs

Activities in these camps are numerous and varied. ¹ Land sports include games, hikes, treasure-hunts, paper chases, archery, volleyball, badminton, softball, and tumbling. Water sports hold a place of popularity and honor in the camps, for unusual progress is recorded in the cases of individual girls and in the camp group. Elementary swimming and div-

1. Pioneer Camp; catalog for 1946, pp.12-13

ing are taught, and instruction and examinations are given in life saving under the Royal Life Saving Society. Junior campers receive special attention and instruction in waterfront activities. Rowboats and canoes are available to those girls who pass tests which prove their ability to handle these watercraft adequately. Out-trips are taken by canoe through adjacent lakes and waterways. These trips provide experience in group co-operation, and in the outdoor living campers have opportunity to use their knowledge of camp crafts. Sailing is extremely important to those senior girls who have passed tests permitting their use of the sloop on a large lake near Clearwater.

Also making a definite contribution to the development and enjoyment of campers, are nature study, handcrafts, and the camp library. Seniors have been encouraged to make a choice as to a group activity of a constructive nature which will be a contribution to the camp. This project they carry on throughout the summer, working on paths, log steps, walls, and planting.

Music is an integral part of camp life. And through its incidental yet careful use an appreciation is developed on the part of almost every camper. During campfire there is frequent use of the camp-song type of music. But classical music is frequently presented by soloists and by the camp chorus. Campers learn the great hymns of the church, and some of those Christian choruses which have the qualities of fine music. There is always a good measure of control in any music used, and campers and leaders alike are enriched in faith through it and all become one in song. The singing of the campers is notable for its spirit and quality.

The singing is led in an incidental way. At times there is antiphonal singing from one side of the lake to the other.

Bible study groups are arranged according to age level. Leaders in these groups may make their own selections of materials appropriate to the group. Seniors may study the life and journeys of Paul, Intermediates the Gospel of Mark; Juniors may study the children of the Bible. Accent is on spiritual principles, rather than on facts.

Every girl looks forward eagerly to Campfire at the end of the day. In good weather this is held out-of-doors; or if the evening is damp, the program is held inside. Both leaders and girls participate in the games and camp songs. Sometimes a skit or a musical concert is presented. The camp newspaper may be the center of attention one evening, or perhaps there is a quiet evening of reading or of talking of things that matter most. Sunday evenings are for vespers. These involve Christian music, perhaps the sharing of experiences or Christian treasures, or, in the older groups, a discussion concerning basic Christian truths.

Sundays are quietly observed, with a simple Christian service in the morning, singing after dinner, and a time for rest and letter writing or other quiet activity in the afternoon. Vespers are held in the evening.

There is time set aside in each tent, morning and evening, for a Quiet Time. During these times tent leaders guide in devotions. There may be a small group Bible study or meditation, group or individual prayer, or a sharing of experiences. Girls are encouraged to participate,

but not pressed to join in audible prayer. The camp chaplain leads in a brief devotional thought and prayer following breakfast each day.

4. Delegates

This note concerning delegates appears in General Camps' Policy¹
and Standards:

As the work of the Fellowship is directed primarily toward those who are or will be students, both in secondary schools and universities, all camps should be so conducted as to attract those boys and girls who may normally be expected to continue through secondary school and into university, college or normal school.

5. Leadership and Follow-up Work

Of the three points concerning leadership which need to be pointed out, the first is in regard to the objectives of the camp which are centered in winning boys and girls to Christ and strengthening those who are Christians in their daily walk with Him. Foremost in the recommendation of a leader is the fact of his Christian experience and life. Since there is much close association with the camper, and since much of the camp method is in personal association, friendliness, and "casual evangelism," much care is taken to secure those leaders who will live an exemplary life before the young campers.²

All leaders gather daily for the purposes of planning and prayer. A good portion of time is spent in united prayer for the camp, thanksgiving for benefits received, petitions for guidance and wisdom, and intercession for individual girls and for groups of girls. Leaders all look

1. General Camps' Policy and Standards, revised 1948

2. Wilbur Sutherland, op. cit.

to this time of prayer for renewal and for great blessing in the lives of leaders and campers. Leaders who are not teaching during the Bible study hour spend the time together in study of the Scripture.

Leaders must subscribe to the doctrinal basis of the Fellowship, as well as to its General Camps' Policy.¹ Emphasis is placed too on the maturity of the leaders. They are drawn largely from university and teacher training colleges, and are, for the most part, young men and women who have been associated with the Inter-Varsity Christian Fellowship. "The counsellors are chosen for their ability in camp activities, kindly interest in boys and girls, but first and foremost for their genuine Christian character."² Camp directors appoint leaders, who are subject to the approval of the Camps' Secretary and the Regional Camp Committee.

When the Camp Director and leaders are relatively young, it is advisable that an older person be appointed as an officer or counselor to the camp staff. The Fellowship Camps shall be a training ground for Camp Directors and staff members wherever possible.³

Finally, there is much stress placed on the ratio between leaders and campers. Taking all into consideration, there are approximately four campers to each leader, with usually five campers in each tent with one leader. So is the objective carried out through the method of personal association with the camper. A genuine camaraderie exists between campers and leaders. Follow-up work is carried on during the winter months in a casual yet natural way through personal contact and letter writing.⁴

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1. General Camps' Policy and Standards
 2. Pioneer Camps, catalog for 1946, p.3
 3. General Camps' Policy and Standards
 4. Wilbur Sutherland, a personal letter

In further regard to follow-up work, Mr. Sutherland writes that there are definite problems related to the campers' home environments in that many have had little or no association with vital Christianity in their churches or homes. Often the campers come from a school where there is no Inter-School Christian Fellowship group, or else "at first they are a little reluctant to associate with such a group because the surroundings are quite different from the summer camp."

In order to look after the campers during the winter months, and "to mediate them over in our regular high school program, we have what are called 'Pioneer Clubs'." Camp directors and leaders living in sections of the country where there are many campers, gather them together for regular Club meetings. At these meetings Camp films are shown and events of a camping nature are scheduled.

6. Effects

The results of this camping program are reported as follows:

"The overall effect of this camping program is of such enormous value that we are endeavoring to intensify and extend this branch of our work."

The camps are popular. Parents are advised in the 1949 catalog for the Ontario camps: "Accommodation cannot be guaranteed and since last year many registrations had to be turned down, immediate registration is advisable."

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1. Wilbur Sutherland, a personal letter
 2. *Loc. cit.*
 3. Pioneer Camp, catalog for 1946

This catalog also points out that "'Pioneer' has proved to be in the nature of a turning point, as well as of a potent moulding influence in the lives of many who had hitherto regarded 'religion' as something to be shunned at all costs."

When all construction is completed, the camps will be prepared to accommodate one thousand boys and girls.¹ Then many more will be privileged to spend several weeks in a thoroughly constructive Christian atmosphere and will have the opportunity of knowing the Lord Jesus Christ personally. "Last year we knew of more than one hundred and fifty conversions as a result of the camp activities."²

Since the inception of the Camps in 1929, hundreds have entered the Christian ministry or the field of Christian missions.³

7. High School Conferences

For two weeks following the close of the Pioneer (Ontario) Camps, a "Teens' Camp" is held. Actually this is a conference, for high school young persons, and different from camp in its concentration on the Bible and other aspects of Christian thought and life. There is a large proportion of time allotted for physical activity and social life, but the object of the conference is to win boys and girls to Jesus Christ, and to provide for their growth in faith following conversion. Leaders are many of those who were leaders in the camps. The predominant note is that of personal Christianity with thought given to the effective run-

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1. Wilbur Sutherland, op. cit.
 2. Loc. cit.
 3. Inter-Varsity Comes of Age, p. (back cover)

ning of high school groups. Christian vocations are a frequent topic of discussion. This conference helps prepare the youth leaders for the school year. Many students come with that object in view for themselves. Others come merely for the fellowship and fun, but they realize their higher calling as the days progress and they find themselves increasingly concerned with their relationship to Christ.

C. The Summer Program of the Inter-Varsity Christian Fellowship of the United States and Canada

1. Introduction

It was at Cambridge University that the Inter-Varsity Christian Fellowship had its beginnings.¹ Word spread to universities throughout the British Isles, and then to Canada. In 1928 the first chapter in the United States was organized at the University of Washington. By 1948 there were 13,000 students being reached by Inter-Varsity on secular campuses.

The primary emphasis of the Fellowship is that of the relation of the individual to Jesus Christ. Through an aggressive campus program of prayer, Bible study, and larger campus meetings, Christian students are being strengthened in faith and life and are reaching out to make Christ known to their fellow students.

Many students can declare unreservedly that

in the midst of an atmosphere of intellectual ferment, the Campus Inter-Varsity chapter provides something which is desperately needed...

1. The Story of the Inter-Varsity Christian Fellowship, p.4

a circle of friends in which a student finds an atmosphere of faith,
a loyalty to the Lord Jesus,--1

Students in such an atmosphere learn to rely upon God and on His Word,²
and to seek to win their friends to the Saviour. This purpose is indi-
cated further in the following:

Almost always there are parties, joint conferences with Fellowship chapters from neighboring schools and public lectures by men who are outstanding in their fields and deeply concerned with the spiritual condition of college and university students. With students of many denominations and church members banded together in local chapters for such a program as this, there is likewise a purposeful desire to encourage church ties and church attendance and to aid any other activity which will demonstrate to students the importance of declaring their allegiance to Jesus Christ and of living lives which are spiritually virile.³

During the year local groups and area groups hold weekend conferences which are specifically for the purpose of deepening the spiritual lives of the students.⁴ Summer months lend themselves well to such conferences, which are held for a week in various parts of our country. In 1949 there were week-long conferences at seven strategic centers in the United States.

In 1945 the first month-long camp was held in Canada. Since that time the summer program has expanded still further, in scope and in accent.

The 1949 annual report said: "The past spring and summer have been very encouraging in view of the large number of students who have

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1. Ibid., p.2
 2. loc. cit.
 3. Ibid., p.3
 4. The Year in Review: annual report, 1947-48

taken advantage of the various conferences and camps throughout the country."

2. Conferences of One Week

a. Introduction

Week-long or ten-day conferences are held regionally once or twice a year. Most often they meet in camps or conference grounds centrally located within the area. In 1949 such conferences were held at Keswick, New Jersey; Camp Pinnacle, New York; Ben Lippen, North Carolina; Maranatha, Michigan; Mt. Hermon, California; Camp Ihduhapi, Minnesota; and Estes Park, Colorado.¹ In this same year the Christian Nurses Fellowship, also part of Inter-Varsity, held a week-long conference at Cedar Lake, Indiana, attended by ninety-five nurses from eleven states.²

b. Objectives

Conferences are for the definite purpose of meeting the Christian student's need for a deeper spiritual life and for a knowledge by which he can deal more adequately with campus problems; the conferences are planned to deal also with the student who has not as yet entered into the life of faith in Christ as Saviour.

c. Content

In meeting the aims suggested above, the content is clearly Christ-centered. Through group and individual Bible studies, devotional talks and prayer, students are directed in their thinking to the person and work of Christ. There is a continuing accent on the place of missions

1. Annual report, 1948-49, p.11

2. Ibid., p.13

in the life of the Christian. Many general discussions focus on specific problems of the group on campus. As mentioned above, prayer groups meet daily. Students who participate soon learn the privileges and power of united prayer.

Through the constant use of great hymns of the church, delegates become further aware of the deep truths of God, and of the striking contribution of music composed for His sake.

d. Program

Individual quiet times start the day. Following breakfast the group is united in a brief devotional thought and prayer. Morning sessions may include a Bible study and a missionary hour. Afternoons are usually free for recreation. Through this time students become informally acquainted. Late afternoon discussions may center on campus work, with helpful suggestions made by representatives from various groups. Dinner is followed by a free time in which students have opportunity to talk with individuals or small groups, exchanging experiences, news, and needs. The day is closed with an evening discussion based on an aspect of the Christian life appropriate to the needs of students on a university campus. Small prayer groups gather to consider the learnings which they have derived for their own lives.

e. Delegates

The majority of students attending these conferences are Christian students and members of the campus Inter-Varsity groups of the universities and colleges in the area in which the conference is being held. Always there are some students who come in an attitude of seeking, or even

of curiosity, having been invited by a college friend. Through intimate association with vital Christianity, these are introduced to Christ and won to Him.

f. Leadership

Conference speakers, who may be ministers, missionaries, or other Christian workers are used as leaders in all parts of the conference. Inter-Varsity staff members from the area are always present to guide the thinking and activity. Often a staff member from a nearby area is used as a speaker. Always the staff members and other leaders are available for personal counseling.

g. Methods

As in the campus program, much of the conference work is carried on in a quiet individual way. Speakers are chosen for their adaptability to college age and thinking level. Student leadership is constantly encouraged through chances for their actual participation in planning the conference beforehand, and through their contribution as leaders in music, Bible studies, and prayer.

There is a consistent conscious dependence on the guidance and work of the Holy Spirit in bringing students closer to Him and in leading them to know His will in their lives.

h. Vocations

Vital Christianity has its outworking in reaching to others with the love and message of God in Christ. And always through the conferences students receive renewed vision concerning their place in the work of the Kingdom. They are presented with the challenge of living wholly for God

whether His place for them is in the Christian ministry or in so-called secular vocations.

i. Effects

Many students throughout the years have been converted through these conferences. Of the students who have attended the conferences, scores have received a vision and understanding of a fuller spiritual life, of victorious Christian living. All have been impressed with the power of the Word of God and prayer. Through that Word many have decided to carry the Good News to the uttermost parts of the earth. Always problems come to the conferences with the delegates; and in innumerable instances, God has used the conference time to give clarity of thought, courage of decision, and definite guidance concerning the way to be taken. It is continually evident that the Holy Spirit is at work, quietly and surely searching hearts, teaching The Way, converting to God, and giving a certain hope. One of the hymns sung most frequently during the conferences is "Great Is Thy Faithfulness." Delegates and leaders express through such music their experiences of God's full and continuing goodness. Students and leaders alike carry these experiences back to their campuses, with a new vitality and a new concern as individuals for individuals.

3. Month-Long Camps

a. Introduction

The Fellowship realized the need for trained leadership among college and university students.

In hundreds of university groups across Canada and the United States, young Christians are often trying to challenge the intellectual cen-

tres of our day with a mere kindergarten understanding of their own Christian faith.¹

Campus-in-the-Woods was the first Inter-Varsity camp designed for the concentrated training of student leaders. An island of eighteen acres in the Lake of Bays region of northern Ontario was made available to the Fellowship in 1945.² In the summer of that year the first annual session was held, well attended by students from both the United States and Canada. Since that time another such camp has been begun in Bellingham, Washington. This is known as "Campus-in-the-Firs." Foreign Missions Fellowship, the missionary arm of Inter-Varsity, sponsored, in 1948, a Missionary Institute designed to meet the needs of students going to the mission field without seminary or Bible school training.³

Since Campus-in-the-Woods and Campus-in-the-Firs are identical in aim and similar in program and content, these two camps will be treated as one under the heading of Campus-in-the-Woods. The Missionary Institute will be considered separately, but in this same section.

b. Objectives

The total setting and program of Campus-in-the-Woods is directed toward "concentrated study of the major problems of campus life and a Christian approach to their solution."⁴ Planned especially for those who will lead local university chapters, these camps offer a student the opportunity of becoming better equipped for leadership through a deepen-

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1. Inter-Varsity Comes of Age, p.7
 2. Ibid., pp. 7 and back cover
 3. "Campus-in-the-Woods," His, March, 1948, p.36
 4. "Campus-in-the-Woods," Summer Activities, 1948

ing of his own relationship to Christ and through an increased understanding of the meaning of Christian faith in relation to current thought. Many sessions are devoted to a consideration of chapter organization and effectiveness.

Missionary Institute, sponsored by Foreign Missions Fellowship in co-operation with Columbia Bible College, met at Ben Lippen, Asheville, North Carolina, in June and July of 1948. A report of this conference made the statement concerning the purpose of the Institute: "More than for just missionary volunteers, the Missionary Institute was also for student leaders that they too might be well-informed of the needs and requirements of the mission field."¹

c. Content

His, Inter-Varsity Christian Fellowship periodical for June-September, 1949, made this report concerning the emphases in the month-long camp: "Spiritual preparation is the dominant note at the three IVCF training camps for students, although physical recreation has a place too." This note is evident in the accent on personal and group devotions and in the devotional talks concerning victorious Christian living. Sug-²
tions for Prayer Group Leaders makes this statement concerning the teaching of victorious Christian living:

Let us remember that the victorious life is simply normal, New Testament Christianity: sane, wholesome, joyous. Let us ask God to keep us from anything in the way of extreme or fanatical teaching, which comes sometimes as a result of carrying New Testament truth to

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1. The Year in Review, 1947-48
 2. Suggestions for Prayer Group Leaders, Inter-Varsity Christian Fellowship

an unbalanced extreme. Keswick (Victorious Life Conference) in England and America's Keswick have been blessed greatly in being kept to the simple, wholesome, but supernatural and victorious "Life that is in Christ."

Bible studies have an important place in all camps. Attempt is made to present students with a method for inductive study whereby they themselves can discover God's truths for their lives and thought. The emphasis in Bible study is on the positive facts presented in Scripture, rather than on subjects of Biblical criticism.

Of the four hours devoted to "classes" each day, one is taken up with apologetics. Herein students may grasp the fact of fallacy prevalent in non-Christian life views, and they are given positive help in developing a truly Christian view.

Discussions concerning campus work center about effective programs, publicity, projects, personal evangelism, campus prayer groups, and Inter-Varsity publications and their use. From the numerous universities represented come divers questions and suggestions.

Clearly evident to every delegate is the sense of oneness in the group. At Campus-in-the-Woods this reality of Christian living is a continuous experience. Students are required to spend one hour a day in work which contributes to the camp, such as kitchen detail, island construction work, or simple cleaning. Through this work, at meal times, and in the hours spent in water sports and land sports, students are surrounded by those who are one with them in belief and purpose. Banquets provide occasions for additional social life, and are always a source of fun, in program and games. Such social times are also used in guiding students

to the kinds of programs which can be used successfully on their campuses.

Concerning the learning situation, one pamphlet states:

For all it was a month of hard thinking: Jesus Christ's superiority over every philosopher; the inconclusive, hopeless, circular thinking in every non-Christian philosophy; the Christian family; the responsibility of Christians in today's changed world; war, pacifism, and peace.¹

Another publicity folder reports that study is in the fields of Christian Doctrine and Theology, exposition of the English Bible, Campus Witness and Victorious Christian Living.²

In discussing the summer activities for 1947, the annual report for that year states: "In response to a wide-spread need on campus, more time was given throughout the summer to group Bible study and discussion of practical campus problems."³

In 1949 Missionary Secretary Wesley Gustafson spent most of the month of August at Campus-in-the-Woods, presenting the challenge, the requirements for preparation, and the needs of the mission field.⁴

Practical Christianity finds its outworking even in such isolated spots as islands in the north woods. During the summer of 1949 a group of student delegates from Campus-in-the-Woods visited a large, well-known hotel on a nearby island. Students with musical ability presented a con-

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1. "83 Students Invade an Island," His, October, 1945
 2. "Western Summer Training Camp," Summer Activities, 1948
 3. The Year in Review, 1947-48
 4. Annual Report of IVCF, 1948-49, p.17

cert, including in it some sacred classics. A short devotional message was also included in the program. Many hotel guests listened quietly to the music and message.

At the Missionary Institute, special attention was given to consideration of foreign missions and to preparation for missionary service, both on campus and on the foreign field, and Bible study was concerned with the missionary call found there. Missionary avocations were another important part of the program, as was learning the why and how of promotional articles and publicity, bookkeeping and accounting, missionary journalism, and health problems on the mission field.¹

Inter-Varsity's annual report for 1947-48, in which year the Institute was carried on, reports the following interesting activity:

This past summer three Foreign Missions Fellowship teams visited churches and Bible conferences in north central, northeastern, and southern states, presenting the needs of the foreign mission field, and urging young people to consider the possibility of God's call to mission service.²

d. Program

Students at Campus-in-the-Woods are awake before seven, to dress and to spend fifty minutes in quietness with the Bible and in prayer. The island is large enough that all can find a secluded spot among the evergreens, or on rocks along the lakeshore. Breakfast is followed by a brief devotional, usually led by one of the directors. Kitchen detail carries out its work for the day after breakfast. One of the two class-

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1. FMF-IVCF Missionary Institute, Summer Activities, 1948
 2. The Year in Review, 1947-48

es of the morning is given over entirely to Bible study and study methods. After a short break, the second class, in Theology or a related subject, meets in the outdoor auditorium, a shaded amphitheatre overlooking the lake. The brief time before lunch is used for swimming, laundering clothes, letter writing, or preparation for a subsequent activity. A rest hour follows lunch. At some time during the afternoon the island project group spends an hour in manual work. But for most delegates the entire afternoon until five o'clock is free for sailing, canoeing, instruction in life-saving, volleyball, and other sports. Near five o'clock the third class hour begins. At this time a discussion is held on student life and campus work. This class comes to a close at dinner time. After the evening meal there is some free time before the final class hour of the day, at which time the thought is directed toward personal Christian living. Small prayer groups which gather after the meeting close the day's activity.

At the Missionary Institute in Ben Lippén, classes were conducted in the morning, with afternoons given over to special features, courses, and recreation. "The majority of students took advantage of the college credit granted for the courses by Columbia Bible College." There was¹ time, too, for enjoying recreational facilities on the school campus.

e. Delegates

For the first annual session at Campus-in-the-Woods, students came² from colleges in seventeen states and five provinces. In the 1949 sea-

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1. The Year in Review, 1947-48
 2. "83 Students Invade an Island," op. cit.

son eighty-nine universities were represented, including the University of Hawaii.¹ Campus-in-the-Woods is also the training center for the Fellowship staff, so these were among the students each month.

The largest single characteristic of the two 1949 sessions at Campus-in-the-Woods was the youth of the students. The summer training program of the Army and Navy caused a drop in the July attendance that year.²

To the Missionary Institute came students from six states.³

f. Leadership

Since its inception, Campus-in-the-Woods has been under the immediate direction of the General Secretary of the Fellowship or of the Associate General Secretary. The young men and women of the Fellowship staff act as prayer group leaders and counselors. Leading Christian men and women from all over the United States and other nations of the world come to lecture and to lead forum discussions. "Distinguished Christian leaders and theologians make up the summer faculty."⁴

In the annual report for 1949, the General Secretary reported the following concerning staff training:

This year, for the first time, prospective staff members were together in training for seven weeks at Campus-in-the-Woods. The new staff members met with the senior staff under my (Associate General Secretary Charles Troutman) direction, for instruction in their work; This offered an opportunity for unhurried instruction, adequate time

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1. "83 Students Invade an Island," op. cit.
 2. Annual Report, 1949, p.11
 3. The Year in Review, 1947-48
 4. "Campus-in-the-Woods," His, March, 1948, p.20

for Bible study and prayer, as well as ample opportunity to get to know personally the various staff members. This enabled us to consider their placements more intelligently than we have in the past. In addition, these prospective staff members remained and took leadership responsibilities for the July session of Campus-in-the-Woods. This gave added opportunity to observe and to counsel in the midst of activities. In the five days between the July and August sessions, Miss Ruth Paxson spoke to the new staff in the mornings, and afternoon and evenings were given over to organizational details. Such a plan of intensive staff training will undoubtedly prove its value this year.

Faculty for the Missionary Institute is made up of visiting missionaries who give special lectures. These augment the regular program and the regular leaders who are chosen for competency in their fields and for immediate familiarity with the foreign field and needs of missionaries.²

g. Methods

As evidenced in the foregoing, group methods include lectures, forum discussions, and open discussions. Students often lead the group Bible studies, being helped in their preparation by competent leaders.

Much of the total effect of the camp is made through the cooperative Christian group living. Through sharing in work, discussions, Bible studies, prayer, programs, parties, and musical activities, students learn the impact of vital Christian living,

Music plays a definite part both in content and program. Many of the hymns used are at first unfamiliar to the students, but through

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1. "Annual Report, 1949, p. 12
 2. "FMF-IVCF Missionary Institute" Summer Activities 1948

frequent use become valued devotional thoughts to them. Many of the hymns are of British or Welsh origin, classics in musical and devotional quality. Trios, quartets, and instrumental groups are other additions to the camp program.

As in the week-long conferences, students become newly aware of the power of prayer. They pray not only in the large groups and smaller units, but they pray much individually, or with just one or two other students.

The same general methods may be said to be applicable to the Missionary Institute.

h. Effects

The fact that more and more students have made application to these camps each year is evidence that the camps are doing a job for students which is much needed. Campus-in-the-Firs was begun because the capacity of Campus-in-the-Woods was limited and applications were many.¹

This statement is made concerning the contribution of Campus-in-the-Woods:

Inter-Varsity leaders feel that Campus-in-the-Woods is one of the most far-reaching of their enterprises. As an example, they point to the fact that nearly half of the two hundred students who came this summer are headed for the mission field. Many others will be in full-time service at home. Those who go into so-called secular activities are apt to be active laymen.²

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1. "Western Summer Training Camp", Summer Activities 1948
 2. Dale McCulley, "World Student Revival", Christian Life, November 1948

One pamphlet stated that the effectiveness of the instruction in the month-long camps has been reflected again and again in campuses throughout the country. "A more positive Christian witness has consistently marked those campuses which were represented at earlier IVCF training camps."¹

The annual report for 1947-48 states:

The total attendance at these summer programs was six hundred sixty-seven students, representing one hundred eighty universities; one hundred thirty-three students volunteered for missionary service and although most students who attended were Christians, thirty-two for the first time experienced newness of life in Christ.²

During the summer of 1947-48 teams from the FMP branch of Inter-Varsity visited churches challenging young people with the call to the field. Sixty-four services were conducted, five radio broadcasts were conducted, and eighteen other meetings were held. Approximately one hundred fifty young people dedicated their lives to God's service for the first time and a large number rededicated their lives to God. Many showed that they wanted to take a more active part in giving and praying on behalf of missions.³

D. The Summer Program of Young Life Campaign

1. Introduction

Realizing that there are multitudes of America's young people who are relatively unchurched, Young Life Campaign approaches the high school

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1. Summer Activities 1948
 2. The Year in Review 1947-48
 3. Loc. cit.

young people to win them for Christ.

Young Life had its start in Dallas, Texas about nine years ago. Since that time the movement has spread to seventeen states, now reaching some five thousand teen-agers.¹

In a definite way, Young Life acts as an arm of the church, for in bringing young people into a right relationship to Christ, the campaign is instrumental in molding the attitudes of youth in regard to the place of the church in their lives. All young persons who are converted through the movement are urged to become active participants in the church of their choice. "The Campaign recognizes the primary place of the church and makes every effort to keep its program from conflicting with that of the local church."²

Behind the work in prayerful and financial support are men and women with business interests, family concerns, or Christian professions, all having a strong sense of the needs of young people.³

The message of Young Life is the Good News of Christ Jesus. Scores of high schoolers are surprised that there is such a Gospel, and many come to Christ when they realize their need of Him. Young Life staff urge the converts and those already Christian to regular study of the Bible, and to daily life which is honoring to God's name.⁴

The method is notable in its unique approach to the problem of getting the indifferent youth within earshot of the messages. Rather

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1. Going Ahead in 1949
 2. Here Are The Answers
 3. Loc. cit.
 4. John E. Mitchell, Jr., "What I Like About Young Life Campaign"

than making the usual approach through the Christians in the schools, Young Life reaches out immediately to the unchurched. Through spending time on the practice field, at athletic events, and at the local drug store, a Young Life staff man becomes acquainted with the youth leaders in the school. Then using the social appeal of a club meeting, Young Life staff gather some young people in a home for casual talking, and perhaps singing. With the passing of time, the staff man becomes better acquainted with the "kids" as they call them, and gradually the talk centers around basic issues in life. In such an informal setting Christ is presented as Saviour to many young people who have never before been keenly aware of Him. Often the progress is slow. Young Life prefers to move quietly and slowly. The "kids" must have confidence in their leader. But in many instances, God has granted startling growth in the groups. One group in Riverside, Texas started seven years ago with three members. Now the weekly meeting averages one hundred.¹

Throughout the school year, Young Life sponsors local or regional week-end camps. The summer months afford time for longer camps, which are held throughout the country. But in 1946 came one of the most effective enterprises since the inception of the movement. A large luxury ranch near Colorado Springs, Colorado, was sold to the Campaign. Reconstruction and alterations were made to meet the needs of the scores of youth who would be coming in to spend a week or more. The physical plant of the ranch is ideal for conferences. Set in the shadow of snow-capped mountains

1. Edith Alderman Deen, "The Mayor's Wife Tells About Young Life"

Star Ranch, as it is called, offers innumeral opportunities for unusual recreation. In March, 1950, Young Life acquired another ranch near Buena Vista, Colorado. This camp will be known as Star Lodge. Incorporating seventeen stone and log cabins, a picturesque dining hall, and corral and stables, with heating by water from hot springs piped through the buildings, this camp is also well-suited to the varied interests of young persons. The money for the purchase of this camp came through gifts which were over and above those made for the regular work of the Campaign.

It was required on account of crowded conditions at Star Ranch, Young Life's original summer camp and national headquarters. Last summer more than one thousand teen agers from coast to coast attended Star Ranch and many had to be turned away.²

One adult Bible Conference has already been scheduled for Star Lodge for this coming summer. But this conference will be in addition to the teen age camps held there throughout the summer.

2. Objectives

Through Star Ranch and other similar summer camps, Young Life proposes to meet young people with friendship and confidence, and then to plant the seed of the Gospel in their minds and lives.³ For the non-Christian, Star Ranch is an attractive spot for vacationing with friends. To Christian young people, it is a place for fun too, but primarily a time for fellowship and spiritual growth.

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1. "Young Life Acquires Large Ranch", United Evangelical Action, March 1, 1950
 2. Loc. cit.
 3. Orien Johnson, a personal letter, November 9, 1949

3. Content

Here at Star Ranch is a blend of good, solid fun and sound, serious thinking. Several times in the day the young delegates spend time in thought about God's Word and the difference that its truths can bring out in personal living, and in group living as well. The first emphasis is on the relationship of the individual to God's Son. Through straight-from-the-shoulder talks from leaders, living with young people who are balanced and definitely Christian, the non-Christian youths sense a vacuum in their own lives which they learn can be filled only with Christ. When an unconverted "kid" comes to grips with the issue and makes a decision for Christ, Young Life leaders call it "closing in with the Lord."

Frequent brief expressions of experiences of other campers are used of God to deepen the desire of the unconverted to become one with God in Christ.¹

Leaders spend much time with the campers throughout each day. Every attempt is made to establish a personal relationship between leader and young person. This is attempted through small group studies, through talk-it-over times in the cabin at bedtime, and through recreation.²

4. Program

Atmosphere plays a big part in the camp, as reflected in the vocabulary used in the schedule. A Brief consideration of the schedule will enlighten as to attempted mind-set and method.³

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1. "From the Desk of Jim Rayburn", p. 3
 2. Orien Johnson, op. cit.
 3. Loc. cit.

- 8 A. M. Breakfast
- 9 A. M. Clean up those cabins
- 10 A. M. First "round-up" in the library
- 11 A. M. Brief planned sport. Usually volley ball, or some competitive game
- 11:30 A. M. Second "round-up". These are usually divided into smaller groups, so that the leaders can get closer to the campers' problems
- 12:30 A. M. Chow
- 1 P. M. Siesta Time
- 2 P. M. Recreation. This is different each day. Hikes, trips to points of interest nearby, such as Pikes Peak, Seven Falls, Manitou Springs, Garden of the Gods, the Cable-car Incline Ride. Some of these cost a little extra, some are free.
- 6 P. M. Chow
- 8 P. M. Fireside get-together. This is another evangelistic meeting like the ones in the morning, putting the message across in a way they like and understand. We use no high-pressure methods. But the Spirit of God brings them to a decision when He knows they are ready.
- 9 P. M. Soda fountain fun and relaxation. Sometimes we play a few games, or put on some entertainment by our crew of experts in that field. After this they have a "talk-it-over" time in their cabins under the direction of each counselor, who usually has no more than nine or ten under his or her supervision. Here is where many of them come through for the Lord, or at least get many of their problems settled.

Obviously the schedule is a full one. It meets the desire and need of the high schooler who wants to spend his time actively and with others. The availability of counselors, and their regular close contact with campers offers unlimited opportunity for good. The setting for all activities is planned to meet the mind and sympathy of the high schooler. It is interesting to note the amount of variety and flexibility in the recreational planning. Enough free time is allotted for individual initiative in activity.

5. Delegates

Through attractive and well-distributed publicity, and through the personal influence of local staff men and women, Star Ranch becomes a by-word with Young Life club members. In the advertising for the summer camps, nothing is said about Christianity.

This is an intentional omission. Most of the young people who come have been contacted through our Young Life clubs in various of the sixteen states where we have work going. They know a little about what to expect. The others come without realizing that they will hear a thing about things spiritual. This is not a deception, it's just that we keep some surprises for them to discover when they get here. Very few Guest Ranches can afford to print their complete program in their folders anyway. And most of the young people are pleasantly surprised.¹

The recent acquisition of Star Lodge points up the fact of increasing interest in this type of summer program. Young people who would never "darken the door"² of a church or Bible Conference are eager to spend a week at Star Ranch.

6. Leadership

The leadership at the camp is made up mostly of staff men and women. The majority of these staff people are college graduates, some of them having been converted through Young Life. All have sacrificed better-paying positions to do God's work among the high school age youth. The leaders themselves are young people, unselfish, and whole hearted in their concern for the high school crowd, and all are attractive and cordially liked by the "kids". At the ranch they work, talk, and play hard with the "kids", giving all they have to becoming real friends to

1. Orien Johnson, op. cit.
2. "Here Are The Answers"

¹
individual campers.

The Camp is under the immediate leadership of Jim Rayburn, Field Director of Young Life Campaign. He himself is a young man gifted with the rare ability to meet young people where they are.

7. Methods

The theory of method is derived from the New Testament.

It's a matter of winning the friendship and confidence of young people before you try planting the seed of the Good News. The idea of befriending sinners seems to be somewhat foreign to most of us in Christian work naturally, but we have a good example in that our Lord was called "the Friend of sinners".² It takes time and patience, but it pays off in incomparable results.

8. Effects

"Colorful" and "refreshing" are adjectives which are descriptive of testimonies given by delegates at camp. On the last night an outdoor campfire service is held. Here delegates are invited to speak of "what they have gotten from camp."³

Many young people have learned of Christ at Star Ranch and have committed their lives to Him. Their testimonies to this effect are spontaneous and free. Each differs from the other. Many explain the background of their need and the way in which they came to put faith in Christ as Saviour. Satisfaction is a note common to each testimony. The following⁴ was spoken by a boy from Illinois. His testimony is quoted only in part:

Last year some of the fellows from Wheaton used to come around during football practice. The first thing I noticed was that they

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1. John E. Mitchell, op. cit.
 2. Orien Johnson, op. cit.
 3. Loc. cit.
 4. "From the Desk of Jim Rayburn"

got along without swearing and seemed to have a better time than I had, so when they asked me to come to a club, I thought it was swell. The very first meeting I listened and listened, but still I couldn't make up my mind about the Lord.

This boy continued to say that his stay at Star Ranch helped him to decide for Christ. Many of the testimonies are along this general theme pointing up the fact that time with Christians at a place like Star Ranch has clinched the matter for many who theretofore had been undecided or indifferent.

¹
Johnson states that in most cases converts are followed up by local leaders with a definite program of daily devotional reading and prayer that helps in their development as Christians.

Those who come to the Camp and are antagonized with the unexpected attention given to Christianity are considered in this way:

In no case have we had any one leave camp because of this, nor even go away disgruntled. We simply tell them that they do not have to believe a single thing we tell them. All they have to do is listen, and give it a fair trial in their minds. In every case, this policy has worked. Some of the testimonies you may read in the Young Life Pays folder are those who expressed strong feelings against what we were teaching at first. Later their prejudices were melted away and they accepted the Lord. Two of them even asked to stay and work the rest of the summer for their board and room. Their testimony was greatly used to the others who came.²

³
Young Life Pays also says that the greatest encouragement in Young Life work is seeing hundreds of young people who have been converted through Young Life becoming Christian leaders. Many of these are in Christian colleges, seminaries, and Bible schools, training for Christian work here and abroad. Some go into the work of Young Life.

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1. Orien Johnson, op. cit.
 2. Loc. cit.
 3. "Young Life Pays"

Many of them are "young men and women who two or three years ago sat in a Young Life Club and heard the Gospel for the first time, and now they're preparing to take it to others just like them."

Each year Young Life holds a leadership training institute at which time interested Young Lifers from all over the country gather for instruction on the Young Life way of reaching youth. The groups is usually made up of college students, seminary students, pastors, teachers, and young business men. The program is intensive. It includes ten days of study and discussion. Since Star Ranch has been acquired, it makes an excellent meeting place for the Institute. The 1948 annual report made these remarks:

Our type of missionary activity among young people can best be furthered through such meetings as this. (Institutes for Leaders) Star Ranch is an essential to such a program. The type of young men that we want must usually take their vacation period to come to a training Institute. The very fact that we have Star Ranch opens up large possibilities for getting men together who would not otherwise be attracted to such a training period.¹

Much attention is given to Bible study. Often teachers such as Dr. Wilbur Smith are present to instruct.²

Young Life's directors expect great things from this Institute in future years. Star Ranch may have its greatest usefulness in the ideal setting it presents for a leadership training program. "... in the years to come hundreds of trained leaders can be sent back to their communities to go after the young people who have never been reached."³

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1. "Last Year With Young Life Campaign", 1946 annual report, p. 8
 2. "Young Lifers Crash Staff Conference", Young Life, October 1944, p.8
 3. Annual Report 1946, op. cit.

E. The Summer Program of the
Word of Life Fellowship

1. Introduction

It was in 1932 that trombone-playing Jack Wyrzten realized his need for new life in Christ, and kneeling beside his bed in his home, Jack accepted Christ as his Saviour.¹ The conversion of this young man, and his subsequent meeting and fellowship with a small group of Christians led to the beginning of what is now the Word of Life Fellowship, well-known evangelistic youth movement centered in Metropolitan New York.

From small meetings on Long Island to rallies in Madison Square Garden and the Yankee Stadium, the Fellowship has grown. Besides the weekly broadcasts, now televised, Word of Life sponsors a series of Bible courses and a Christian bookstore, both in New York City.

Hundreds of young men and women have been won to Christ through the broadcasts, boat rides, rallies, and other meetings. Perhaps most productive of all has been the work carried on at the Word of Life Bible Conference in New York state.

Located on Schroon Lake, New York, in the Adirondack Mountains is an eighty-acre islet, formerly a private estate, now Word of Life Island. It became the property of the Fellowship in an unusual and God-directed way. Following his speaking tour of the British Isles, Jack Wyrzten considered the potentialities of summer camps and conferences and the possibility of one such meeting place in connection with the Word of Life work. This island was presented as a possible site, and

1. Ernest Forbes, God Hath Chosen, p. 10

God granted the opportunity of securing it at a seeming impossibly low cost.¹ After much reconstruction and equipping, the camp was opened on June 21, 1947. Richly timbered woods, shaded lawns, and flower gardens² provided an atmosphere of cool quiet. At that time there were ten permanent buildings on the island.³ The number has since been increased to twenty-two such buildings.⁴

2. Objectives

Primary aim of the Word of Life Camp is that of winning young people to Christ and to strengthen young Christians in faith -- all in an atmosphere of a vacation time.⁵

Camp directors are eager to be of help to evangelical church groups and youth movements through this conference program. "Although we are undenominational in emphasis, we are interdenominational⁶ in fellowship."

3. Content

Conferences are one week in length. Early in June the island is used for special one-week conferences for men only and then for women only.⁷ Following these two weeks, the youth conferences start and continue throughout the summer. It is suggested to the young people

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1. Ibid., pp. 116-119
 2. Ibid., p. 119
 3. Publicity 1947
 4. Publicity 1950
 5. Publicity 1947
 6. Loc. cit.
 7. Publicity 1950

that they stay two weeks -- but no longer, due to limited capacity. ¹

Conferences for youth are directed by Mr. Wyrzten with his assistants. In addition, the delegates enjoy the leadership of three or four visiting speakers, who usually stay for a period of one week. These men are chosen for their concern for young people and understanding of them, and for their ability to make God's Word clear to them in an interesting way. Approximately three hours of each day are spent in group meetings, in addition to a short time in evening prayer groups. All speakers present the message of salvation in Christ, although some messages are directed more toward daily walking with Him and full commitment to His way.

The entire afternoon is open for recreation and relaxation. There is an array of equipment at hand. Aqua-planing, water skiing, speed¹ boating, swimming, canoeing, water polo, water-cycling, and fishing are some of the available water sports. In addition there is ping pong, badminton, hiking, tennis, volley ball, horse shoes, shuffle board, zel ball, miniature golf, horseback riding and softball -- all on the island.

²
There are four camp boats in use each afternoon. At least three of these are speed boats. So a battery of fun is presented for the enjoyment of young people during their stay on the Island.

4. Program

Word of Life Camp is a Bible conference, and no attempt is made to approximate a regular camp program.

1. Publicity 1950
2. Loc. cit.

With the rising bell at 7:30 and breakfast one hour later, delegates are given an opportunity to have individual devotions. Two meetings follow breakfast. Lunch is at 12:30, with the afternoon entirely free for play. Between six and eight o'clock in the evening dinner and free time are scheduled. Prayer groups meet at ten o'clock with ten-thirty sounding the final bell for quiet.¹

5. Delegates

Only young people between the ages of twelve and thirty may be guests on the island. Those over thirty may stay at the Lodge of Inn on the mainland opposite the camp.²

Church youth groups are encouraged to come, and their adult sponsors or ministers are invited to accompany them.³

Publicity goes out over the air and through television, as well as through colorful printed folders.⁴ The fact that the Camp is a Bible Conference is clearly advertised, with the note of fun also attached. The recreational facilities undoubtedly attract many who would not otherwise attend. Costs are kept to a minimum.⁵

"In previous years, campers have come from as far as Florida, California, Montana, Wisconsin, Oregon, Canada, and several other foreign countries."⁶

6. Leadership

From 1947 to 1950 there has been an increase in the number of

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1. Publicity 1947
 2. Publicity 1950
 3. Publicity 1950
 4. Personal note from Word of Life Fellowship, March 1950
 5. Forrest Forbes, op. cit., p. 120
 6. Advertising sent to Christian Magazine, March 1950

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delegates. But the apparent accent is on a more intimate contact between campers and speakers also counsel those who seek help and mix generally with the guests and campers.

7. Methods

Putting young people into an atmosphere of fun and fellowship with those of their own age is one of the most successful indirect methods which can be used. Combining serious thinking and fun with good companionship provides a good balance for most young persons. The non-Christian is given cause for serious thought when he sees the goodness in Christian living and fullness of contentment.

Clear, direct teaching of Scripture on the basic meanings of life meets these young people where they live and move; and God has used the simple, direct method of evangelism in this movement in mighty ways.

8. Effects

Forrest Forbes, in writing the history of the Fellowship, includes a chapter on Word of Life Island. The following refers to the effects of the Camp on the youth who attended the first Camp in 1947:

Those who were at the camp recall joyfully the almost unbelievable series of conversions resulting from the ringing testimonies and Scriptural challenges of the Christian young people and Bible teachers. A considerable number of the new believers from the Word of Life Camp are in Bible schools, and not a few of them are in preparation for service in the mission field because they yielded to the Bible claims on their lives.

Comparable results are reported each year.

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1. Publicity 1950
 2. Forrest Forbes, op.cit., p. 121

Since definite follow-up is a most important part of the year-round work of the Fellowship in regard to a new believer, there is provision made for the convert's growth and establishment through the summer camp program. Besides the personal counseling and continued teaching which he gets at Camp, the new Christian may attend the Word of Life Bible School held weekly in New York City at the National Bible Institute. In addition to this, many books are made available to him through the Camp bookstore and the Word of Life bookstore in New York City. The Word of Life Camp News is sent out each month to campers. This includes news of meetings held by the Fellowship, missionary letters and social items of interest to the campers.

F. Summary

1. The Program of the Inter-School Christian Fellowship of Canada

Primary among the objectives of this organization is that of leading boys and girls to faith in Christ as Saviour, and of strengthening the faith of those who are Christians. The organization attempts this through a normal camp program, using well-qualified, thoroughly Christian leadership. Emphasis is on having only a few campers under the guidance of each leader. Much of the "evangelism" is carried on in indirect ways, then, although there are times in each day for individual devotions, Bible study, and serious thinking about the things of God.

1. Personal note from Word of Life Fellowship, March 1950

The program presents many attractive activities. Flexibility encourages initiative and resourcefulness, qualities which are valuable to those young persons who are leaders in the year-round program at high school. Music is an important part of the camp atmosphere, and symbolizes in its quality and spirit, the general spirit of the camp.

The camping program supplements the year-round program of Inter-School Christian Fellowship, and prepares young persons for more effective leadership in the program in the schools. The Fellowship is interested in the camping program as it prepares too for stronger participation in the university Inter-Varsity chapters.

Campers are encouraged to follow a daily quiet time plan, and to so walk and live for Christ that they may influence their families and friends for Him. Many of the campers come from homes which are not vitally Christian.

The work of the camps is proving of such "enormous value" that the camp program is continually expanding.

The high school conference program is presented at the end of the camping season in the Ontario Pioneer camps. Through this conference, young people in the year-round program of the Fellowship and their friends receive instruction in Bible study, prayer, and the Christian life. Much consideration during these days is given to the relationship of the individual to Christ, and to the importance of living wholly for Him.

2. The Program of the Inter-Varsity Christian Fellowship of the United States and Canada

One week (or ten day) conferences of Inter-Varsity are for the

specific purpose of deepening the spiritual life of individual students, and of leading the non-Christian students into a right relationship with Christ. These conferences held throughout the country are usually held once during the year. Special emphasis is on Bible study, prayer, looking to God for the answer to personal problems, a more effective campus witness, and a consideration of Christian vocations, especially for the training of those students who will help lead the campus chapters. The total program of Bible study, prayer, theology, discussions on campus work, and recreation, serve to point students to the victorious "Life that is in Christ". The fellowship experienced with like-minded students from all of North America makes a strong impact on each delegate.

The Missionary Institute, a month-long training period for missionary volunteers not having Bible school or seminary training and for those student leaders interested in knowing and making known the needs and requirements of the fields, was held at Ben Lippen, North Carolina during June and July 1948. The dominant note in Bible study was the teaching concerning missions. Methods, avocations and other aspects of missionary life were included in the content.

3. The Program of Young Life Campaign

Directed toward the unchurched high school young people, Young Life Campaign presents week-long conferences throughout the country. A special program is presented at Star Ranch, luxurious Colorado ranch. Attracted by the program of fun and sports, and influenced by staff men and women and their young friends, scores of high schoolers find their way to Star Ranch, and many find a new Life during their stay there. Here

is an atmosphere of fun that is unsurpassed and of different living -- western style. Here young persons are in constant contact with leaders who are genuinely interested in them. Here are attractive young people from all over the United States, many of them leaders in their local high schools, and many of them are thinking and talking about Christ. The Gospel is presented in talks by leaders at various times during the morning and evening. Through talk-it-over-times, the testimonies of other high schoolers, and straight-from-the-shoulder messages, numbers of these "kids" are led to put their trust in Christ as Saviour, and to go back to their lives at home intent on living a life pleasing to Him.

4. The Program of Word of Life Fellowship

A definite Bible conference program is carried out by this organization on Word of Life Island in Schroon Lake, New York. In an attractive wooded setting, surrounded by many other young persons, and innumerable recreational facilities, young persons of the metropolitan area come to combine vacation with learning. Speakers adapted to young people's interests and needs present the Gospel message of salvation in Christ and the fullness of a life completely committed to Him. An increased number of leaders points to a growing philosophy of the importance of leader-delegate relationship. Through such a conference program scores of youth have made decisions for Christ, and many are in training to Christian vocations as a result of the conference influence.

CHAPTER III

EMPHASES DISCOVERED AND THEIR VALUES

CHAPTER III

EMPHASES DISCOVERED AND THEIR VALUES

A. Introduction

Throughout all of the programs studied in both denominational groups and extra-church organizations, definite emphases are apparent. There are many similarities; some objectives and their resultant emphases are more sharply focused than others; or an emphasis which is strong in one summer program may be absent in another. Since emphases grow out of objectives, which in turn stem from the organization's purpose or reason for being, the emphases in the church programs may differ somewhat from those in programs of extra-church groups. For the church is working with those whom it has supposedly nurtured. The extra-church group is working with many young people who have no bonds with the church. For this reason, too, the content in the church program may seem to be directed towards the development of the whole individual, while that of the extra-church program is centered on the evangelization of the individual.

No one program can provide for all needs through all of the channels which are available. Through all the church and extra-church programs, a young person has a large selection from which to choose -- there seems to be a program for every need.

B. Areas of Emphasis and the Contribution
of Each to the Young Person

It is understood that all aims and emphases of the summer programs here considered are directed toward the one ultimate objective of providing for the development of a full Christian life for the individual. Some immediate aims are more directly related to personal Christian life and experience. Other objectives have to do with personality growth and general development.

All of these areas of emphasis may be present in the summer service work, depending on the type of project, the fellowship and the individual projects. For much service work is giving and the worker must look to his own daily spiritual preparation and development. It is unnecessary to point out the emphases on social and church relationships, on leadership training, and on service.

1. Evangelism

Throughout the denominational camp and conference programs is evidence of the aim of bringing about a relationship between the individual and Christ. The church does not neglect this emphasis, nor can it presume that its youth are in Christ simply because they are in the church. And newcomers are continually coming to church groups. Denominational materials reveal a varying emphasis on evangelism. This leaves much to the camp or conference personnel in carrying through the objectives. It is up to them to interpret the aims and work toward them in accord with their own outlook. If this is true, it is important

that there are clearly defined qualifications for leadership. For leaders will attempt to provide for campers those experiences which have been meaningful in their own spiritual lives. If the leader's experience involves a definite vital relationship to Christ as Saviour, it is probable that his primary aims will involve evangelizing individuals, that is, leading them into a right relationship with God through faith in Christ as personal Saviour.

In the program of extra-church organizations, evangelism is given more prominence, due to the fact that these organizations are reaching toward youth not contacted for Christ through the church. Without exception, the aims of the programs studied are clearly stated in regard to evangelism. More time is given to this end; more content is centered in the person and work of Christ. The verbal expressions of delegates concerning what they have found at camp are just as specific as are the objectives.

2. Personal Christian Growth

Growth is a dominant note in most denominational programs, in that many of the delegates are assumed to be Christians. Provision for this development in church and extra-church programs studied is made in five general areas; Bible study, prayer, devotional talks, fellowship, and making Christ known.

The young person appointed to a summer service project receives approximately a week of concentrated training. In some instances this training involves spiritual as well as practical preparation. Time is

set aside each morning for an individual quiet time, a devotional thought is presented by a leader, and later in the day a vesper service is held. Some training programs close the day with prayer groups. Fellowship too is an important part of the training program and some time is also usually set aside daily for recreation.

a. Bible Study

Bible study is carried on both by the individual and through group work. Individuals are encouraged to use the Bible as a source of truth and guidance from God each day. Often a devotional help or a study aid is provided for the morning quiet time. Some materials comment on the Biblical passage assigned; others promote direct study. But in any event, such devotional helps are known to encourage continued quiet times at home after camp is over. Group Bible study is usually deductive in approach with an adult leader in charge of the group. A passage from Scripture is often the center of a devotional thought presented during the small group get-togethers at the close of the day.

b. Prayer

The type and amount of prayer engaged in during the conference or camp depends on the background and habits of those who lead the young people. But informal, spontaneous prayer is usually an integral part of all camps and conferences.

Individual prayer in the morning devotional time involves meditation of discovered truth and commitment of oneself to Christ and to His way for the day and for the future.

Prayer is involved in all worship times, in the close of a devotional talk or challenge, and at various other times throughout the day, including mealtimes. Individual participation is usually encouraged during the small group get-togethers in the evening.

Few materials evidenced teaching on prayer.

c. Devotional Talks

A brief devotional thought is often presented at breakfast time by a leader. In the Presbyterian conferences this time is used to motivate delegates for their individual quiet times which follow breakfast, and the thought discussed is in line with that presented in the devotional booklet used. In many camps, a leader reads Scripture, comments on it, and leads in prayer at the morning meal.

In a regular camp program, such as that of the Pioneer Camps of the Inter-School Christian Fellowship, there is no further specific time given to devotional thinking until campfire time. In most conferences too this type of talk is taken up at the close of the day, after the impact of the teaching and fellowship of the day. The Sunday morning service is also a time used for talks of this nature. Considering the stress placed on this type of message and its psychological placement in the daily schedule, it would seem that all other activities point to this time. In extra-church groups these times are often used to encourage individual decisions to trust in Christ as Saviour, to surrender fully to Him, or to commit oneself to Him for full-time Christian work. Most of the camps and conferences also use the closing service of the entire session as a devotional time.

At the university level, Inter-Varsity uses the last hour of the day to present to Christian students the fact of God's provision for continuing victory in Christ through living completely in Him in the power of the Holy Spirit.

d. Fellowship

Directors and leaders depend much on the fellowship of the camp to bring strong influence to bear in the lives of all delegates. The thought of fellowship (in the larger sense) is a happy prospect for the young delegate. For camp involves meeting new young persons, making new friendships, having fun in large groups through singing and games, and enjoying small talk at mealtimes. There is unity in age, in the fact that all desire the same general things, and that all face like problems and decisions.

The recreational program and facilities of a camp of [✓]conference are extremely valuable. Not only are young people attracted by these activities, but these play an important part in their growing and in their association with others. Play of this kind is constructive for a young person in physical and psychological ways. It is the lighter part of the picture, but an extremely essential part of a balanced program. A large part of each afternoon is devoted to such activity in all programs. Two programs, which reach out particularly to the unchurched youth, devote the entire afternoon to rest and recreation.

Fellowship in the deeper Christian sense is an integral part of worship and of the get-togethers at bedtime, when needs and experiences are shared. The same sense of oneness is felt in Christian singing.

Opportunity for this important kind of fellowship increases with the greater use of the small group. Canoe trips, for example, provide continuing opportunity for fellowship with three or four others.

Oftentimes the deepest fellowship is experienced in times of personal counseling when a leader and a camper discuss needs and experiences and pray together in an attempt to discover the solution to a problem.

Campers and delegates are always urged to identify themselves with a Christian group in their local community, after their return from camp.

e. Making Christ Known

This aspect of Christian living is most important to the young person in his return to home life and to work. All delegates are urged to witness to their faith through leading Christ-like lives and through contributing to the local fellowship group. Specific help along the line of personal evangelism is given through general discussion by which youth share their own experiences in helping another to know Christ. The Pioneer camps urge campers to express their faith and devotion to Christ through love and helpfulness to parents, teachers, and friends, and in other natural and appropriate ways as God guides.

3. Factors Which Help Relate the Young Person to the Home, the Church, and the World

All camps and conferences which provide for delegates' coming to know and fully receive Christ are doing a most important part of the work in bringing about the adjustment of the individual to other individuals and to society as a whole. For in Christ the thinking and

and evaluating of an individual is turned around to a new way, especially in relation to others. Learning His way through Bible study and prayer, an individual is more prepared to behave constructively in the family, in the church, and in the world. However, specific teaching about these relationships is necessary. Many high-school conferences consider boy-girl relationships. Young adult groups, especially, consider the Christian family and home. One National Conference of the Northern Baptist Convention offers opportunity through a young adult camp for parents with young children to spend time together in worship, play, and work.¹ As youth grow in their understanding and appreciation for the church, they become more closely united with their own families who also participate in the life of the church.

Through in-conference training of delegates, denominational summer programs relate youth more definitely to the local and universal church. Courses in the history and work of the church create interest and establish appreciation. There is chance for growth too in young people meeting others in their denomination who are of the same mind and purpose, and a closer fellowship between church groups results.

Extra-church groups, on the other hand, although they attempt to relate the new believer to a particular church, are not always able to bring this about. Often there is intense loyalty to the organization and energy, effort, and prayer are enthusiastically given to the organization, rather than to the church.

1. Publicity for Northern Baptist Assembly Conference at Green Lake, Wisconsin, 1947

Increasingly, young people are being presented with a picture of the world, its situations, and needs. They find it necessary to relate themselves to this picture. Baptist National Youth Conference at Green Lake in 1949 had sessions dealing with the Christian and the economic order, and the Christian and politics.¹ Church of the Brethren, in their accent on international relationships through the leadership of persons from other countries, puts across the world view in a personal way. Brethren young people also learn to share and to give for many needy throughout the world.

All denominational programs and extra-church groups are broadening the vision of their youth and stressing the need for alertness on the part of Christians everywhere. The picture is made clear through missionary speakers, missionary stories, films, and leaders who speak of world trips and surveys. Many denominations utilize those who have participated in the work service projects abroad to publicize the needs.

Through information of its international student work, the Inter-Varsity Christian Fellowship points out to its North American students the crises in world situations, and the implications for the Christian in his attitudes and activity.

4. Leadership Training

With one accord Christian groups recognize that the future of Christian work is in the hands of the young people who are now taking Christianity seriously. The summer conference and camp times afford unprecedented opportunity to work with them toward more effective church

1. Publicity, 1949

leadership and group participation.

Pre-eminent in their training is the spiritual aspect of their personal lives. Then through direct methods courses young persons are taught the ways and means of local group organization and practice. In the Northern Baptist Convention on the national level as well as state, leadership training is a dominant note. Here Baptist youth may learn not only the ways of leadership for their own Baptist youth groups, but they may take courses in recreational leadership, and teacher-training, working in laboratories set up for their observation and practice.

Presbyterian Westminster Fellowship conferences are so arranged that young people may receive practical training in administration while they are at the conference. Committees are organized to plan, evaluate, and do any necessary revising of conference activities. Further training is given in the group work of the four commission areas used in Westminster Fellowship. The Church of the Brethren youth, in their ideas of service and sharing, are well-qualified to lead others in thinking and acting along these lines, for these young people work on construction projects and relief plans during camp.

One of the purposes of the Pioneer Camp program is to prepare young persons for leadership not only in the high schools, but in their subsequent places in university life. Seniors in camp discover ways in which they can be of practical help in the camp and organize themselves for purposes of reconstruction, work on the camp newspaper, or leadership in the campfire programs.

Inter-Varsity's month-long camps exist for the prime purpose of preparing students who can lead effectively on the local campus. Prerequisite to their effective leadership is their spiritual development, so this aspect of training is dominant in Inter-Varsity camps. Some learn to lead Bible studies through actually leading a group at camp. All delegates learn study method that they may lead small campus groups. Leadership is developed also through organizing and carrying out programs, socials, and sports activities. Daily group discussions concerned with campus work are of great value in developing thought along lines of problems, challenge, method, and organization.

Not enough can be said for the value of summer service projects in training youth for leadership. Those going into this work first receive concentrated training for their particular jobs. Following a week of such training, they are sent to their appointed place of work with others or alone. Often they must organize not only themselves, but the local people who offer to assist. They must train the local people, showing them how to lead others.

Through such service, young people learn the importance of completing a job, of working in cooperation with others, and of delegating responsibility. There are innumerable chances for growth, besides abundant opportunity for helping others. And the service of the young person to his home church will be of increased value.

Young people who serve overseas have boundless privileges. Not only is their vision enlarged, but they learn to compare and evaluate; they learn to understand new patterns of thought and practice. They

also develop deeper human understanding. And they return to share their vision and their new concerns.

5. Service

As they recognize the implications of their faith in its relation to the people of the world in their multitudinous needs, young people are fired with a personal concern, and many choose some life work which will promote Christianity and alleviate suffering and despair. For some this work may be only temporary -- for a summer or for a year during seminary training. Appropriate to the needs of these students are the opportunities for summer service.

In such service, the worker contacts the needs and realizes the immensity of the needs and the sacrifice involved in Christian service, as well as the fullness of privilege. Through direct contact with Christian service a young person may receive guidance in choosing his permanent field of work.

For those going into full-time Christian work, the entire field of Christian vocations, foreign and national, is open to those who want to give themselves to the cause of Christ. Scores go into teaching, medicine, or social welfare. Service is the natural outgrowth of consecration, and Christian young people have greater motivation and more opportunity to serve than all others.

C. Summary

It has been noted that the church in its work with those who are already related to Christianity directs its program toward the Christian development of the whole individual, while the extra-church groups concentrate on evangelizing the unreached and on personal Christian growth.

Throughout the studies emphases were found to be related to five general areas: evangelism, personal Christian growth, the relation of the individual to the home, the church, and the world, leadership training, and service.

In the area of evangelism extra-church organizations are specific in their objectives and specific results are achieved. The denominational materials revealed varying emphases on evangelism and much was left up to the experience and outlook of the camp or conference leadership.

Personal Christian growth was developed in all programs through group and individual Bible study, private and group prayer, devotional talks, fellowship, and encouraging the intent to make Christ known.

In relating the young person to the home, the church, and the world, the most important aspect is that of his conversion. Additional guidance is given such as that found in several programs concerned with boy-girl relationships, the Christian family, and the place of the Christian in politics and in the economic order.

Of definite significance is the fact that ~~the~~ summer program of the church brings about a stronger relationship to the church, whereas

the extra-church summer program is apt to promote loyalty to the organization rather than to the church itself.

Church of the Brethren young people are receiving understanding in international relations through camp leadership made up of people from other nations.

Leadership training, a most important aspect of summer programs, is advanced in varied ways: through direct courses, and through practice in administration during the conference time.

Service projects as an aspect of leadership preparation present to the young person the opportunity of helping others through many different kinds of work. Through this work he learns to organize, to plan, to direct others, to cooperate, and to evaluate. Many decisions for Christian life-service are made in the summer conference and camp, for here young persons are informed of Christ's commission and of the overwhelming needs throughout the world, at home and abroad.

CHAPTER IV
SUMMARY AND CONCLUSIONS

CHAPTER IV.

GENERAL SUMMARY AND CONCLUSIONS

A. Problem Restated

In surveying summer programs for youth to discover emphases, it was necessary to study both denominational programs and those of extra-church organizations. Therefore the study was first concerned with the programs of three denominations, then with the programs of four extra-church groups. Finally the emphases discovered in the programs were related to five areas and discussed as to their place and contribution in the life of a young person.

B. Summary

It is apparent in the materials of the Westminster Fellowship Conferences of the Presbyterian Church U.S.A. that the programs are planned to lead the young person to a meaningful relationship with God and Christ and to cultivate the Christian life through guided worship, devotional thinking, and instruction in the Christian life. There is a consideration of the place of the Christian in the home and in the world. At this level, there is a clearly-defined stress placed on leadership. There is direct teaching and practical training for church work, especially in regard to leadership within the Westminster Fellowship local groups. Much emphasis is on Christian vocations throughout all programs and recruiting is carried out through conferences

specifically directed to this end.

Through these conferences, young persons have discovered direction for their lives, have found Christ, and have committed themselves to His way. Many decisions for Christian vocations have come through the influence of the accent on Christian work.

A different type of conference is carried out by the Northern Baptist Convention in the national conferences at Green Lake, Wisconsin. Youth in these groups are also guided along lines of personal Christianity, and much attention is given to reaching the world through the church. Youth leaders are instructed in the ways and means of more effective work in their local church groups. Conferences on church-school teaching and on recreational leadership are among the distinct phases of this program. Workshops are used in these conferences for purposes of observation and practice. These national conferences have used the cell group for discussion and Bible study and prayer. Purpose in life is a center of discussion and concern. In the national conferences youth meet others from churches throughout the nation, and there is a growing sense of the widespread work of the church. On the state level, there are similar emphases on personal Christianity and youth leadership. There are also some conferences for boys from twelve to twenty and some for girls within that age group. Those conferences also center attention on Christian growth and church leadership.

Through such emphases, these youth may learn a purpose in life and commit themselves to full discipleship, working in the local churches in more effective ways.

In the Church of the Brethren, there is a new emphasis on camp leadership and its influence in the lives of campers. An increase in the number of leaders strengthens the impact of mature Christian influence. Leaders from other nations will be used as counselors in the coming camp season in an effort to promote international understanding. A second strong note is that of service. Even in the camping program, the senior age learn to share with those in need through giving and working. Attention in the Brethren program is given also to Christian faith and understanding, and to the challenge of Christian vocations.

Administrators of the camping program feel that a new unity is present in those church groups whose members have been in the camping program.

A relatively new note in summer programs is that of work projects. This type of work is administered through the United Christian Youth Movement in cooperation with many denominations including the three studied. Young people may find an outlet to helping people and for learning through experience in project work.

The prominent accent in the work of the extra-church organizational programs is that of evangelism and encouraging Christian growth. The work service plans are not a part of these programs, although Christian service is a strong emphasis.

The Inter-School Christian Fellowship works among high school young people in Canada. Summer camps known as the Pioneer Camps are in several Provinces. Many of the boys and girls reached through these camps were relatively unchurched. The camp program is carried on as a

regular camping session, with some Bible study and devotional emphases. Much of the evangelism comes about indirectly through leaders. Only a few campers are assigned to a leader so that influence is strong through the leadership. Many interesting activities are in the daily schedule. Senior activities are geared to develop qualities of leadership. Effects are evident in the growth of young people as they come back to camp from year to year, and as they contribute to the year-round program of the Fellowship in the schools and later in the Universities. In 1949 there were one hundred and fifty known conversions throughout the camps. The Ontario Pioneer Camps are rated among the foremost six camps in Canada.

The Fellowship in its week-long Teen's Camp, seeks to awaken and deepen the spiritual life of students and to equip them better for school living and working. This is attempted through Bible study, prayer, personal counseling, and discussions on Christian living.

The university counterpart of Inter-School Christian Fellowship is the Inter-Varsity Christian Fellowship whose summer programs were studied as they related to the United States and Canada. In its week-long conferences, Inter-Varsity's purpose is to strengthen Christian students in their daily walk with Christ, and to bring non-Christians into full relationship to Christ Jesus. Through the means of studying the Bible, prayer, constant fellowship and discussions on campus work, this is brought about. Devotional talks which point up the spiritual emphasis are centered on the victorious living possible to the one who lives wholly in Christ. These conferences accent Christian work, especially foreign missions.

The month-long camps exist specifically for the purposes of equipping students with a deeper faith and an enriched understanding of Christianity. The same program ingredients are in these camps as those which were in the week-long camps, with the addition of some courses in apologetics and theology.

Inter-Varsity's Missionary Institute held in North Carolina in 1948 pointed up to missionary volunteers who were without Bible school or seminary preparation, those aspects of missionary life and work which would be helpful to them on the field. Bible study centered about God's teaching concerning missions, and courses were in avocations for missionaries, promotional work, publicity method, and other required fields of information.

Definite effects followed these concentrated training periods of Inter-Varsity. Campus groups grew numerically and in quality. The missionary emphasis increased as leaders returned to their campuses with information regarding need and requirements.

In meeting the unchurched high schoolers, Young Life Campaign uses methods in its summer program parallel to those methods used the year-round. Young Life meets the young person where he is, makes friends with him, and after winning his confidence presents to him the Gospel of Christ. Summer programs are planned with an eye to attracting usually indifferent youth. Week-long camps and the national camp at Star Ranch, Colorado Springs, Colorado, feature extensive recreation and talks from staff members, close contact with leaders who are earnest in their desire to win these young people to Christ. Star Ranch is unique in its western

atmosphere. There is much opportunity for expression of faith, and through the testimony of others, many young people are won to Christ. Over a thousand young people visited Star Ranch in 1949, and the program will expand this year with the newly acquired Star Lodge presenting a program identical to the one at Star Ranch. A Leadership Institute presented in the mid-summer, attracts Young Lifers from all over the country for instruction in that type of work.

Word of Life Fellowship centers its summer program on Word of Life Island, in Schroon Lake, New York. Here assemble hundreds of youth from New York's metropolitan area for a vacation time in which they mix fun with serious thinking and Christian instruction. Instruction is through speakers rather than through discussion or study. For this program is definitely a Bible conference program. Evangelism is dominant here with strong emphasis also on Christian growth through a knowledge of God's Word and obedience to His way. Innumerable recreational facilities are available for the afternoon relaxation. Through such a program many young persons have been converted and scores are in training for full-time Christian work.

In the consideration of the main areas of emphasis it was first recognized that the church program is not built on a basis parallel to that of the extra-church organization. For the work of the church is directed toward church-related youth, and the extra-church organization exists to reach those young people whose need has not been met through the church.

In the area of evangelism, it was noted that denominational programs showed varying emphases and that thus much responsibility for

specific objectives to be achieved depended on the leadership. Extra-church organizations were specific in objectives and specific results were shown.

In the area of personal Christian growth, Bible study, prayer, devotional talks, fellowship and the intent to make Christ known were the main channels for emphasis.

Conversion was thought to be primary in the relationship of the individual to the home, the church, and the world. Additional teaching is often necessary and sometimes given. The church summer program directly relates the individual to the church whereas the extra-church program may promote attachment to that organization rather than to the church.

Leadership training was carried out through direct teaching and and practical in-conference training.

Service is available to those who wish to put themselves into the job of helping others for the cause of Christ. Various types of summer service projects are available to students who are concerned with teaching, preaching, farming, reconstruction, medical work, in-service observing in industry, and overseas relief work. Decisions for life service come through this type of project work, for students are brought into direct contact with the need, and they experience the privilege of working with people for Christ's sake.

Many decisions for full-time work emerge from the summer conference accents on the call of Christian vocations. Increasing numbers of young

people are seriously considering the ministry, the mission field, and the area of Christian education.

C. Conclusion

A number of conclusions were reached as a result of this study:

More specific objectives in the denominational programs would guarantee more specific effects in youth. There are, for example, unevangelized young persons within the church who must be converted before they can grow in the faith and give through Christian service.

More specific leadership qualifications for camp and conference programs will insure the carrying out of educational and spiritual objectives. Indefiniteness in policy may result in leadership which is not thoroughly prepared to do the job.

It has been generally observed by the writer that Bible study is conducted in many conferences and camps through leaders who use the deductive method of approach, or perhaps no particular method. This calls for leadership training in teaching. The inductive method provides for the joy of discovery and opportunity for all to learn for themselves. This method brings out the vitality in Scripture.

Youth are capable of effectively leading other young people; yet in some instances the administration provides little opportunity for them to learn in this way. Young people are most interested in those plans which they formulate, for then they know the purpose, and they

feel directly related to that purpose.

More teaching might well center on Christian boy-girl relationships. Many young persons who are well-acquainted with the faith have little understanding in this area of their lives. More attention might be given to the importance of the Christian home and its place in the community and in the world.

The extra-church organizations would aid the church through accenting the importance of the church to the youth with whom the extra-church groups work. The new believer should be related immediately to a specific church, and should appreciate his place and responsibility to the church and its work.

Service projects represent the fruit of Christian faith. It is important that the faith receive attention equal to that of the service. The training period of the service project might be extended, that more time could be given to the basis for the service which is done in the name of Christ.

All programs should incorporate specific methods for vocational guidance, involving personal counseling, and testing.

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